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COMMUNICATIONS MEDIA AND ORGANIZATIONAL VALUES

A Study of the Uses and Effects of Video-Tape in a Parish Church

by

Ralph William Pitman Jr.

Report of The Cheswick Center
Communication Study Project I

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"Those not as yet included
In the high living advantage, ever-multiplying produced
By power driven tool networks,
Do not comprehend the swiftly accelerating rate
At which comprehensively increasingly human advantage
Will include them and their children,
As well as the children of the already advantaged -
For they find themselves in a cultural environment
Whose customs, logic, and law
Were designed uniquely to cope only with the struggling
Of the preindustrial frequently failing agrarian era,
Which struggle is no longer essential to their
 omnisuccessful potential -
Intuiting which children find themselves brimming
With unanswered questions regarding the significance
 of life"

----- R. Buckminster Fuller

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FOREWARD AND ACKNOWLEDGEMENTS

The Cheswick Center Communications Study was conducted under the joint auspices of the Cheswick Center in Cambridge, Massachusetts and The Episcopal Theological School.

The study is the Center's first project in communications. It is a pilot project which is intended to identify the significant issues, establish contacts in the field of communications, and lay the foundation for future studies in problems of communication in human service organizations.

In addition, through the flexibility of the Dean and faculty of the Episcopal Theological School the study represents work submitted for completion of the Master of Divinity degree.

The results of the Cheswick Communications Study will be recorded in three forms. This report is the reference source upon which other material will be based. It includes the history of the study, selected documents which were recorded during the study, conclusions, and an appendix with resource information.

Drawing from the conclusions of the study a symposium will be held on May 16, 1972. The event will bring together people with an active interest in communications media for religious institutions. The whole program will be video-taped and the tape edited and made available through the Cheswick Center. Rev. Paul Gratz will supervise the taping of the symposium.

Following the symposium the Cheswick Center will begin production of print material and audio tape which will be distributed to interested individuals and organizations. This material will offer practical guidelines and recommendations for using communications media in religious and other service institutions.

As I worked on the project many people asked me why a seminarian who was serious about a life of Christian ministry as an ordained clergyman would spend his time fussing around with mass media and communications. The question is a valid one and one which I have kept in my mind as I worked on the project.

The answer lies in my understanding of ministry. To me a Christian minister is by profession a communicator, an enabler, one who reconciles different points of view through witness to a point of view revealed in the Gospel and in the history of the Church. The minister is under the obligation to carry the Good News of the Gospel to the world, and in this age that world is a technological world, one which is characterized by sophisticated communications media.

FORWARD AND ACKNOWLEDGEMENTS (continued)

The image of minister as communicator is often overlooked in parishes, dioceses, and seminaries. Communications skills and technology become interesting, fadish, sidelines. They are often understood as avocations, not directly involved with the minister's crowded life as administrator, legislator, counsellor, historian, or any one of a dozen other titles. The tragedy of this is that the inner purpose is lost. The work of the minister becomes far removed from the task to which he was ordained, that of communicator of the promised future in Jesus Christ.

The role of communicator is not a clearly defined institutional position and thus clergy who are interested in communications media often draw from secular institutions for role definition. However, the clergyman does not need to style himself as a communications director, or a film producer, or an audio-visual specialist. He has his communications role well defined. The serious problem facing the Church, however, is that it does not have its institution well defined, and thus the roles of clergy and laity have a poor vehicle for expression. As we discovered in the study, communication involves institutions which are designed for transmission and reception. Effective communication in the Church can only be realized through basic policy and structural changes which will create a hearing institution and one in which Christianity as communication of the Gospel can begin to live.

A final word of thanks to my wife, Christie, for her assistance in editing and boundless patience; to John Soleau and Craig Casey at the Cheswick Center for their invaluable counsel, and to Don Kennedy of Kennedy/Lee Inc. for his criticism, cautions and technical advice. If this study sheds any new light on this complex problem it is to their credit.

Ralph William Pitman Jr.
Cambridge, Massachusetts
May 1, 1972

PREFACE

This is a guerilla age. It is a time of radical cross-currents and a time of radical confusion. On many fronts individuals and groups are splintering from institutions in our society and forming small creative teams which exist in sharp contrast to our noble and revered institutions. The new age is dawning underground. As though the sun were to rise in the west creative answers to our culture's most pressing problems are being formed behind our backs and over our shoulders.

The guerillas in our society cannot be easily identified. The guerillas do not all have long hair nor do they all wear blue jeans. They are not all young professionals à la "The Bold Ones" challenging the corporate structures. The guerillas are a process that feeds on the experience of modern culture and restructures the experience in an asocial matrix.

In the introduction to a crazy paperback by Michael Shamberg and The Raindance Corporation called Guerilla Television the author writes,

"the use of the word guerilla is a sort of bridge between an old and a new consciousness. Most people think of something radical as being political, but we are not. We do however believe in post-political solutions to cultural problems which are radical in their discontinuity with the past. Thus our use of the adjective acts to lure people from an old context (the political) into our own."

Shamberg goes on to say, "the use of the word guerilla in this age does not deal with clandestine physical subversion at all, but instead suggests open and non-physical or process information tools."¹ This is our only clue in identifying the guerillas in our culture. They are non-physical; they are process; they are information oriented. Taking these clues we can identify certain movements in our culture.

In education it can be seen in the movement towards experiential education, open classrooms, creative learning environments which see

¹ Guerilla Television by Michael Shamberg and The Raindance Corporation, Holt, Rinehart and Winston, 1971.

buildings in the service of people. In this movement human beings and technology, past and future mix in an exchange of ideas and energy.

The guerilla movement can be seen in the area of laboratory training. The rediscovery of the sensual and experiential dynamics of learning and human relationships.

The guerilla movement can be seen in contemporary, intellectual developments, and literature, in the Reichs, the Slaters, the Browns, the Roszaks.

Nowhere is the guerilla movement seen more clearly than in mass media. Mass media is an archetype of our culture. It is a two headed giant. One head is the vast corporate monolith that feeds on the ever-expanding consumer need, generated by the geometric proliferation of hardware made available by science and technology. This head is concerned only to grow. It produces information in a slick and random fashion, confusing the issues of our lives, shaping our consciousness, so that we believe salvation can only come through the proper combination of deodorant, automobile and soap flakes.

The other head is owned by no one. It is a seat of potential. It is the vast communication network which technology has created, and which offers the possibility of receiving and transmitting information around the globe instantly. This head creates community. It brings culture and entertainment which provides an antedote to a noisy and crowded world. This head provides human contact to shut-ins. It provides emergency medical care without the patient leaving his home.

The two heads sit on the shoulders of the mass media giant. The former offers a way into the contradictions of our culture; the latter a way out. One possesses the power, the other the glory of mass media. The guerilla movement of mass media has made friends with the benevolent, potent head and is conspiring to gather as much information as is necessary to build a power base from which to challenge the autonomy of the corporate head.

Our institutions are experiencing individual and small group activity which is eroding the foundations upon which they rest. These activities are characterized by the demythologizing of technology, and the assertion that science and technology are created to serve man and that man will use them to his own ends. Instead of merely waiting for advertising to define needs these people are using the information which is now available to challenge traditional models and propose new directions for the future.

For example, a newly established organization which calls itself Open Channel, founded last July by Theodora Sklover, exists to support community organizations in their use of Manhattan cable-television facilities. Open Channel offers creative and technical support in program format and design. It supplies volunteer talent such as announcers and camera operators from a talent pool. It functions as an equipment resource for organizations and individuals. It is funded through donations. Cable TV is their field and they are looking to set precedents and build a power base for community participation in Manhattan television.

Another example is Action for Childrens Television which was organized in January 1968 in Newton, Massachusetts. It was founded "to accomplish through force of numbers what isolated protests failed to achieve -- a change in the nature of television for children"; that is,

"to persuade TV networks, stations, and advertisers that children are special human beings, and not simply miniature consumers."²

Another example of the guerilla movement can be found in the forward of Edmund Carpenter's book They Became What They Beheld. Mr. Carpenter criticizes the traditional methods of broadcast journalism which contend that a journalist, or anyone who wants to communicate should:

1. know the audience;
2. know what you want to say;
3. say it fully and clearly;
- and 4. reach a maximum audience by using all existing channels.

² Action for Childrens Television: the first national symposium on the effect of television advertising on children; Discus Book, Avon, N.Y., 1971

Carpenter writes:

"The trouble with knowing what to say and saying it clearly and fully is that clear speaking is generally obsolete thinking. Clear statement is like an art object. It is the afterlife of the process which called it into being. The process itself is the significant step and at the beginning is often incomplete and uncertain . . . It is one of the curiosities of new medium, a new format, that at the moment it first appears it is never valued, but it is believed. What it offers, I believe, is a sudden insight, an unexpected glimpse into a reality that at most was merely suspected but never before seen with such clarity. The young are in a favored position; they don't need or want the audiences or hardware of yesterday."³

Carpenter is not arguing that we should all begin to talk foolishly without thinking what we want to say. He is certainly not idealizing the garrett artist who draws abstractions and sits brooding in his attic angry at the world that is not ready for his genius. Carpenter is, however, declaring independence from the control of mass media over the definitions in our culture. The media exist to sell goods, and thus they trade on established images and responses. The goal of language in mass media and advertising is control, creating a market for a given set of products. Carpenter is arguing in favor of the new, the untested, the unclear as a force of human liberation. He is implying that creativity and humanity exist outside of established social controls. To use new technology to explore the new and the unclear is to reveal reality in all its challenging forms. Carpenter speaks to the guerilla movement of the conceptual power which is obscured by the imperialism of existing mass media. The list goes on, but they all share their participation in the mass media guerilla movement. They are waging war against the giant who proclaims that the technology of mass media can be used only one way. These organizations and individuals are talking back to their culture with the tools that the culture has generated to create a new age of inter-relatedness and interdependency, where communication means reality and understanding.

³They Became What They Beheld; photographs by Ken Heyman, written by Edmund Carpenter. Ballentine Books, New York, 1970

INTRODUCTION

THE CHESWICK CENTER COMMUNICATIONS STUDY

A little over a year ago, the Cheswick Center was established to study problems which are shared by human service organizations. Almost from the beginning the founders of the Center had identified communications as a problem which is shared by almost every institution in our society. As they thought about the nature of this problem, they found disagreement about the meaning of the word communication. To a scientist, a businessman, a TV producer, a clergyman, "communication" means completely different concepts.

In the human service field the communications problem involves several things. These institutions do not produce a product but provide a service to human beings; consequently, they provide a service to the society as a whole. Institutions such as hospitals, schools, prisons and churches minister to the needs of individuals in the context of society. Thus they share a concern, a common commitment to the values which are expressed in the society. Such institutions have been called "pattern maintenance institutions".¹ That is, they serve to maintain social relationships and patterns. Their functional goal seems to be the integration of an individual with his society. In a prison an individual is "reformed". In a hospital an individual is "healed". In a church an individual is "saved". In a school an individual is "integrated". Thus

¹Conversations with Rev. John Soleau, Consultation/Search, Inc. Cambridge, Massachusetts.

when these organizations refer to their communications problems they are referring to something far more complex than a company whose goal is to communicate enough information to efficiently produce and sell a new gadget.

Human service institutions depend upon feedback systems which allow the people responsible for providing the service to tell when the individual is making progress toward reformation, healing, salvation, or integration. The problem is complicated by the fact that this feedback is often expressed in highly subjective terms. The transmission and reception apparatus must be highly sensitive, for these institutions must understand the patterns in the society and understand the complex ways in which individuals must function in their society.

Before we become distracted with a utopian vision of human service institutions where individuals are carefully supported and helped to understand the world, we should come down to reality, to confusion, misunderstanding and misinformation, often in spite of good intentions. Human service organizations have perhaps the most difficult communications problems of any institutions in our society, as they are dealing with that element of our society which is least predictable and least subject to planning, namely man.

The problem before the Cheswick Center was to understand the communications problem as it is manifest in human service organizations. To do this, there had to be some tools, some way into the problem. The Center whose trustees are all Episcopal clergymen, active in management consulting

in Consultation/Search, Inc. of Cambridge, Massachusetts, shared a common experience of the communications problem in the Episcopal Church. They found that the problems experienced within that denomination are quite similar to those experienced by most human service organizations in our society. Granted there are many phenomena which are peculiar to religious organizations, and the Episcopal Church has more than its share of peculiarities; nevertheless, there are enough similarities, particularly in the area of communications to make comparisons valuable. Therefore, choosing to play the ball in their home court, the trustees of The Center decided to undertake a communications study which would focus on the problems of communications in the parish church.

The Center Director, John Soleau, the Project Coordinator, Craig Casey and Ralph Pitman, the Project Supervisor, began by setting the criteria for the parish which was to be studied and then selecting the method. We felt that the parish selected had to be large enough to have attained at least a minimum level of organizational complexity to be instructive. The parish would ideally have two or more professional staff and would be maintaining a diverse program schedule. The parish would have to be willing to invest time and money in the examination of communications. Taking these guidelines we turned to the alternative study models. Here we ran into difficulty and began to understand the complexity of the problem we were attacking.

We considered the social study model which is characterized by controlled experiments, with well-defined goals, and a scientific approach.

The problem with this model was that our goals were not well defined. We were entering into uncharted territory and we did not have enough information to be satisfied with an examination of one specific aspect of the communications problem.

Next we considered the academic model which is characterized by theoretical observations. In such a model the observer maintains a low profile in the organization, and obtains a great deal of his information through conversations and observations. Our problem with this model was that it operates best within some academic discipline. The communications problem is, to say the least, an interdisciplinary problem and there has been very little agreement on which disciplines should be involved.

We then considered the case-study model which is characterized by functional observations. In such a model there tends to be a higher degree of involvement in the system and the goal is a set of recommendations which are expected to be used in some way. This model seemed close to what we were looking for, yet there was something missing.

It seemed that traditional methods would only do traditional things and we needed a fresh way into the communications problem. We needed some way to get involved in communicating in an organization, experiencing the problems, living the reality of the organization. The technologies of established study models were dictating the terms of what we would find, and at the early stages of the study we searched for a more open way of receiving information.

The model we discovered is a non-model. That is, we decided on a process, an openness. It was clear that reception of information involved entering into a two-way process which means communications as it is experienced rather than as it is anticipated.

As we continued to plan for the study we became increasingly interested in those individuals and groups who were doing something about communications problems, by using new media such as film, video, and audio tape. We began to contact some of the people who are in what has come to be called alternate media and we found a great reservoir of fresh thinking and new approaches to the communications problem. We found that there were film-makers in Canada using their talents to affect social change.² We found that there were religious groups developing curricula for churches and schools to help people understand what is happening to them when they sit in front of the TV hour after hour.³ We found several organizations using video-tape for social change and commentary.⁴

² National Film Board of Canada, Challenge For Change

³ Exploring Television: an Inquiry Discovery program by William Kuhns, Loyola University Press 1971

⁴ Video Freaks, Raindance, People Video Theater- Guerilla Television, Michael Shamberg, The Raindance Corporation, New York, Holt Rinehart and Winston 1971

We had encountered the guerilla movement in mass media and from them we drew the process for the Communication Study. We decided to intervene in the communications system of a parish church with video tape. The introduction of a communications medium would offer people in the parish a chance to look at their own communication process and provide the option of using the medium to improve the communication which is taking place. Our role was to enable the parish to use video-tape in whatever way they desired and study the process of learning about the new medium, the level of implementation, and the effects on the organization.

The study was to follow the following design: for the first four months, the supervisor was to help a selected parish use video-tape. His role was to be teacher, consultant and observer, following the expressed desires of the parish. The supervisor was to supply information about the technology and provide the opportunity at least for broad utilization. The supervisor was to record how the clergy, staff and laity made use of the communications tool.

While conducting the study at the parish The Center was to establish broad contacts with the guerilla movement to gain a greater understanding of the process they were exploring.

Following the four-month study the information was to be compiled and conclusions disseminated in the most appropriate fashion. Print and

video-tape were selected as the media for recording the conclusions of the study.

The study yielded a great deal of information about organizations in general and communications media. What is to follow in Part I is the history of the study with selected events and observations which were recorded as they occurred. Part II will develop concepts for analysing the experience at the parish and offer an analysis of the communications problem which was encountered.

PART I

The recorded events, documents, and preliminary observations, constitute the reference material of the study. This material, and collaborative material from other sources, is the foundation upon which generalizations and conclusions are based.

PART I

Chapter 1.

HISTORY

The format of the history that is to follow is designed to present information which was collected as the study continued for four months in the parish which was finally selected. As events occurred they were noted by the supervisor and brief observations were made. In addition, significant conversations were recorded, and copies of all published material were saved. This chapter provides a narrative to selected study documents which are collected for reference in Chapter 2. In Part I there will be no depth analysis, as that will be the exclusive concern of Part II which will attempt to move toward some general conclusions. This section is primarily for reference. It is to preserve events in a form which is as accurate as possible. All the material has been edited to insure anonymity of parish and the people involved in the study. Some of the material is in conversational form and makes specific reference to individuals. For identification, the following abbreviations will be used:

Abbreviations

- (1) RP or SUP - Ralph Pitman, Project Supervisor
- (2) Rector - The Rector (middle aged, cardinal Rector, a man of influence in the community and in the Church)
- (3) DCE - The Director of Christian Education (A woman with many years of experience in the Church. She has a master's degree in education and has served the parish for some time.)
- (4) Assis 1 - Assistant to the Rector (The older of two assistants but younger than Rector. Came to this parish after serving as Rector of a smaller parish. In addition to parish work, he acts as an educational consultant and laboratory trainer.)
- (5) Assis 2 - Assistant to the Rector (The youngest man on the staff. Came to this parish from Seminary. Has primary responsibility for youth work and young adults.)

- (6) Org - Organist, Choir Director (Extremely competent musician. He has been doing impressive work in this parish for several years.)
- (7) VTR - Video-tape system.

The parish was selected and Craig Casey and Ralph Pitman met with the Rector and the Director of Christian Education to plan the details. This parish had already discussed the possibility of implementing new media, specifically video-tape, and they came to the first meeting anxious for the Center to help the parish use the medium. The understanding was that the parish would purchase necessary equipment and provide space and administrative support for the Project Supervisor. The Center would cover supervisor's expenses and any costs which were not directly related to the parish's video-tape facilities. The supervisor gave the Rector a cost comparison sheet on various video-tape systems and the appropriate system was selected and ordered.

The Director of Christian Education came to the first meeting prepared with some published material on video-tape and some idea of how she wanted to see it used in recording major events in the life of the parish and in Christian education. The Rector was also interested in seeing how the medium could be used in the parish and expressed initial enthusiasm for the study. From the beginning he told the supervisor that he would be working closely with the DCE who would ultimately be the one in the parish with direct responsibility for the video-tape and its utilization.

In late September the supervisor visited the parish to meet the staff and some of the lay people, receive the equipment, and check out the facilities. It was important in planning that the supervisor get an idea of the programs the parish conducted during the year so that possible VTR uses could be suggested. It is important to note that the supervisor planned only to suggest uses rather than attempt to conduct a pre-arranged program in the parish. It was hoped that this would encourage development of the parish's own resources.

THE PARISH

The parish is a large suburban parish. The community is a wealthy stable suburb of a major city. The population is generally well-educated professionals, many of whom commute daily into the city. There are several large churches in the area and they are noted for their architectural splendor. This parish is well established in the community and its large and modern facade is a landmark in the town.

In addition to the Rector, the full-time professional staff of the parish consists of two assistants, the Director of Christian Education and an organist-choir director. There is a group of four or five secretaries working part-time and two men handling sexton responsibilities. The staff is multi-faceted and multi-talented which is expressed in a diverse ministry.

The parish sponsors many programs directly and makes its facilities available for a wide range of community activities. Among the many programs which the parish sponsors directly, are a young women's group, a large youth program, a young couples' group, a Bible study group, a large and efficient altar guild, a sophisticated choral program, and activities for elderly people. The parish programs are directed to specific constituencies and, in most cases, are either directed by or attended by a staff person, who reports to the Rector. Many of the groups have lay planning groups which manage the day to day affairs of the group.

The groups are generally goal oriented, organizing around specific programs or special events. This orientation is the result of staff leadership style and dominant lay attitudes. Two groups with which the supervisor had contact, the youth group and the young women's group, are beginning to get involved in subjective issues which are more process than goal oriented and this is causing an ideological tension which is being experienced in the staff. Such a tension involves the question of leadership and whether the staff person should function as leader or consultant to the parish groups. Implicit in this are questions about approaches to the parish ministry and educational philosophies.

The parish is "altar-centered." That is, it places a great deal of emphasis on Sunday-morning services and services for special occasions. Services are held in a large and richly decorated modern church and are often elaborate productions involving the arts, preaching and worship. The Rector directs the services and takes great pride in this aspect of the parish life.

THE STUDY

One of the assistants mentioned that his only reservation to the study was that the VTR not be understood as an intruder, spying on the groups in the parish. He felt that the project needed to be conducted with a real pastoral concern. To meet this concern it was decided that the supervisor would work closely with the staff and let them set the tone. The Rector was to publicize the project. He requested a policy statement from the Center which might state more clearly what the study was about. A letter was prepared by the supervisor as an introductory policy statement to the parish.

DOCUMENT I

This policy statement was not published to the parish. The first introduction of the study to the parish itself was an announcement in the parish bulletin.

DOCUMENT II

During the first couple of weeks of the study the supervisor met with the staff as a group and individually. The staff said they would be of whatever help they could given the time constraints which were created by an already tight program calendar.

During this planning phase, the sup. conducted interviews around the community to determine if there were organizations in the area who were making use of VTR technology. The local high school which had recently moved into modern new facilities had just begun planning for a comprehensive audio-visual and television program. They had hired a full-time AV director to help them in the planning and direct the operation once all the equipment was installed. The man selected for the job graduated from the school several years before and had spent time working in commercial television. He had had no previous educational experience, and as he describes it he talked to the principal and told him that the school really needed a media professional if they were going to spend all that money on AV hardware. The sup. felt that there was a possibility that the high school and the parish might be mutually supportive in planning uses for new media. The sup.

met with the AV man who shared some of his philosophy for the utilization of new media in educational settings.

DOCUMENT 3

The staff indicated that they needed some suggestions about how VTR might be used and encouraged the sup. to take the initiative in making suggestions. The first use was with the young women's group.

DOCUMENT 4

In response to feedback from the women's group, the sup. issued a memorandum, in an effort to build confidence and provide them with more information.

DOCUMENT 5

The staff person working with this group felt that the women were interested in the medium but would like some specific suggestions.

DOCUMENT 6

This group continued to explore the technology as a tool in their group. They next used VTR in their planning group to examine group process. An analysis of their VTR review was made.

DOCUMENT 7

Early in November the Project Coordinator was invited to give a presentation at the parish's "School of Religion", a series of lectures given by clergymen to the parish. The theme of these lectures was new directions in parish ministry. The sup. and the Project Coordinator felt that this might be a chance to introduce the medium to a broader section of the parish, and experiment with the medium as a tool in presentations.

The Project Coordinator spoke of the role of communication in the parish today. VTR was used to record a small group discussion, which was played back to the larger group. This use was rather awkward and the machinery was more of a hindrance than a help. Following the presentation, the Rector and the DCE commented on the awkwardness generated by the time it took to wind and rewind tape. They made some interesting observations on the shortcomings of this technology.

DOCUMENT 8

At this point the sup. felt that he was bearing the programming responsibility and that the staff was not becoming actively involved. Time and scheduling had been often expressed problems and the only staff person who had been actively involved was the youngest assistant who worked with the young women's group. The sup. reiterated the study policy in an effort to generate staff participation.

DOCUMENT 9

The first use of the VTR suggested by the Rector was the taping of the gala All Saints Service. The Rector was very anxious to have this special event on tape. This was a good test of the medium technically, and it was the first real involvement the Rector had with the technology. He seemed enthusiastic about the result and began to consider ways to distribute this tape to the Parish. This All Saints tape became the demonstration tape which was shown during the next three months as an indication of what the medium can do. The taping gave some technical information about sound recording and lighting requirements. It fell short of the staff's expectations because the Parish did not have adequate editing facilities.

DOCUMENT 10

One morning as the sup. was working with the equipment, the Rector asked that he come to tape a meeting of the area clergy. This is a regular meeting that provides an opportunity for the churches in the community to approach community issues with some coordination. This was another use of the VTR which was initiated by the Rector personally.

DOCUMENT 11

Early in October the staff discussed using VTR at the youth conference which was scheduled for the weekend of October 15. The conference would be conducted by the staff. The theme (the experience of light and darkness) was selected by the youth planning group and the staff. It was to be held at a conference center in the diocese. Several uses of VTR were discussed. The sup. was asked for specific suggestions. The decision was to use VTR broadly, "since the sup. knows more about the medium than the staff". This decision led to

confusion to say the least, but the medium was experienced in several different capacities.

DOCUMENT 12

The supervisor sent a questionnaire to all of the conference participants who had used video-tape. Upon discussion with the DCE it was decided that this might be a good way to encourage the youth to take more initiative in the use of the medium.

DOCUMENT 13

Immediately following the youth conference, the three staff members (2 assistants and DCE) who conducted the conference stated that they were anxious to review the tapes of the conference to examine the dynamics of group life, and their individual leadership styles. The sup. said that he would be available to show the tapes at a time convenient to the staff and that he would act as technician and enabler to help them find their way around in the nearly three hours of taped material. There was no date set and after one week the supervisor filed a preliminary analysis.

DOCUMENT 14

The next use of the medium which was initiated by the staff was the taping of the annual luncheon for the women of the parish.

DOCUMENT 15

The young women's group asked the sup. if he would tape the introduction and conclusion of their next meeting, to provide a resource for analysis of leadership style, by the planning group. The question of confidentiality was raised by this use. The women felt that the camera and the sup. as operator were newcomers and they sensed a rise in the level of anxiety in the group as a whole. Not all the women agreed with this, however. Some said that they were nervous at first, but that they soon forgot that the camera was there. There was, however, the question of the intrusion of the operator in the group. In response to this the group decided, through the planning group, that a member of the group should receive enough training to be able to operate the equipment. No individual contacted the sup. to receive such training, so the staff

member working with the group became the insider who could operate the equipment. Note that still no member of the group could operate the VTR.

The question of confidentiality was raised again in the form which was heard again and again in the young women's group and some of the others which used tape. The question was one of ownership and control of the tapes once they had been made. The feeling of some of the staff was that the tapes were the domain of the Parish and except for special cases the staff should have access to them. Others on the staff felt the tapes shot during a meeting of a group should be confidential unless non-members and other staff are specifically invited to view them. The young women and the youth seemed to side with the latter argument and they expressed a feeling that there was already a problem of too much staff access to what went on in the groups. They felt that open access to tapes would destroy any minimal trust which their groups had been able to achieve. This difference of opinion seemed set in a wider context than merely VTR and the sup. had the impression that VTR was being used as a front to join a battle that had been imminent for some time. The question of new media as weapons for old battles will be discussed in Part II.

As the project continued the Rector's 15 year old son had become quite interested in the medium. He began to use the medium in the Parish, assisting the organist in showing the All Saints tape at a meeting of the area organists guild and for his own amusement. He taped the Thanksgiving service and, although he experienced several technical problems, his enthusiasm continued.

Technical problems proved to be a hindrance to the Rector's son and the organist and they both felt that they did not have sufficient information to know how to do even routine adjustments. The sup. gave them both some information which might allow them to feel a bit more confident in the future. The organist maintains a very tight schedule, however, and it is possible that he could not often afford the risk of technical delays in the uses he might find for tape.

DOCUMENT 16

During the study the sup. had many informal conversations with the staff and members of the Parish. During these talks a great deal of feeling was expressed about the Parish, the study, and new media. As is often the case, people were far more lucid in such informal times than in structured situations. One interesting exchange occurred in November. A woman parishioner put her finger on a main value of VTR in a parish.

DOCUMENT 17

In November the local newspaper carried a story on the study. The reporter who interviewed the sup. and the DCE came to the Parish and asked many questions about the study and how we thought VTR could be used in the parish church.

DOCUMENT 18

What is most noticeable about the article is that the reporter made no distinction between the film process and the process of video-tape, although the sup. was careful to make this distinction. The headline reads: "Parish Films Spread the Word"; yet at no time did the sup. say that the Parish was using film. The article reflects an understanding of the medium which is common. This view understands video-tape as home movies. On November 11 the sup. requested a staff meeting to resolve several open questions. This meeting gave much information about attitudes of the staff toward the study.

DOCUMENT 19

Following the decision of the staff meeting the Rector arranged for an introduction of the medium and the study to the vestry.

DOCUMENT 20

A specific decision of the November staff meeting was a VTR Workshop to be conducted at the Parish by the sup. and the DCE. This workshop was publicized in the Parish bulletin, and a small but representative group from the Parish participated.

See Appendix B for Workshop Report.

The Workshop was perhaps the most significant event in the study. The staff saw it as a way of bringing the information that the supervisor had to offer to interested parishioners.

The DCE was the only staff person who attended the workshop. The assistant, who had been active with the medium in the youth group and the young women's group had announced his resignation, having accepted a call as rector to another parish. Thus only the DCE had any technical training with VTR, and she said that she did not feel confident to use it without assistance. The other assistant said that he would like to know how to use the medium but he did not set a specific time for this training.

In December the staff requested a review of the youth conference tapes from October. As indicated earlier, this review had been discussed immediately following the conference, but scheduling difficulties prevented the review to this point. The review was finally scheduled partly because the staff member who was leaving would have no other opportunity.

The problem confronting the staff and sup. was to constructively review over three hours of taped material. The sup. functioned in the review as a guide through the material, and, as observer, indicated areas in which the tape could best be used. The staff had originally planned to spend two hours reviewing the tapes but found that at the end of two hours they had only begun to deal with the issues which were raised. Thus another session was scheduled the day after for two hours. This represented a major time commitment from the staff in December, a time when the staff was already over-taxed with planning for the coming Christmas season. There was not a great deal of follow through to the issues discussed in the review, but perhaps the value was to be found in the time commitment itself.

DOCUMENT 21

There was very little use of the medium in January. Perhaps this was due to the feeling that the study was terminating and there was no point in beginning new experiments. It should be emphasized that the equipment belonged to the Parish and that it would remain in the Parish after the Center left. Perhaps the inactivity in January can be summed up in the following observations by the DCE:

"I am looking forward to putting the VTR to use in the months ahead. I will have the time then, and I feel that to this point I have not been involved in the study as much as I would have liked to have been. One thing we have learned about is the time necessary to introduce something like this. There are just so many possibilities that most of us were stunned. It takes time to assimilate the possibilities and to get over the fear of the equipment."

THE REVIEW

January also marked the beginning of the sup.'s review process, whereby the sup. contacted all of the staff and lay people who had participated in the study directly. As it turned out, this involved three main groups in the Parish: the staff, the youth, the young women.

The review was conducted with two tools: the questionnaire, and meetings with the three groups. The meetings were to be recorded on audio and video-tape for future reference. Due to scheduling problems the sup. was only able to meet with the young people and the staff. Several of the young women, however, received questionnaires.

DOCUMENTS 22, 23

The study ended in January with the understanding that from time to time the Center would check back with the Parish to see if they had made any progress with the medium after the sup. left. It was hoped that once the structure was removed the Parish would begin to generate its own and utilize the resources which had been born during the study. The sup. recently received word from the DCE that the Parish has been dormant with VTR although they have been very busy with other things. She said in a letter that she plans to start using the VTR when things slow down.

The record of the study, the review material, outside contacts and research are the basis for Part II.

PART I

CHAPTER 2

DOCUMENTS

DOCUMENT 1

CHESWICK CENTER COMMUNICATIONS STUDIES

GENERAL STATEMENT

We are all familiar with the uptight feeling we get whenever a microphone is placed in front of us, or how self-conscious we feel whenever we are aware that someone is taking our picture. Somehow we never seem to sound quite right, or look quite the way we think we should look. These feelings are natural and are experienced from time to time by professional performers who make their living in front of a camera.

As natural as these feelings are, they are often accompanied by feelings of anxiety and fear that the tape or picture might hold us up to ridicule, or be used in a way we did not anticipate. Such feelings are heightened by the growing controversy over alleged slanting of television and radio news.

At one time or another I have experienced all the misgivings, embarrassment, and fear of being taped or filmed. I have tried to draw on these experiences in designing the Cheswick/Parish video-tape study.

I am afraid that the nervousness which comes from hearing or seeing yourself is human nature, and there is not much anyone can do about it, short of disguising the camera or microphone. However, one can do something about the fear of ridicule and misrepresentation. It is this fear that is debilitating and takes the spontaneity and creativity out of visual media. In an effort to reassure, and remove as much of this fear as possible the study will follow the general guidelines set forth on the next page.

DOCUMENT 1

CHESWICK CENTER COMMUNICATIONS STUDIES

GENERAL POLICY

Before taping, the purpose and use of each program will be discussed with the people involved. Since the medium of video-tape is the object of the study, and not the people, we should all be involved in the process of testing the medium, and determining how it can best meet our needs.

Before taping, opportunity will be provided for individuals to express reservations or objections. Needless to say, the project supervisor is not a salesman for any particular program or method, but one who brings his background in communications and the Cheswick Center as a resource to help parish groups explore the medium of video-tape.

Immediately following a shooting session, if an individual has second thoughts about being on tape, those segments of the tape which involve him will be played back, and erased if he so desires. Every individual involved in the study has the right of self-censorship. It is of no value to the study to slant or editorialize the programs which are created.

In the event that a taped discussion is of a personal or controversial nature, and there is some concern about the content of the edited tape, a spokesman from the group, or anyone interested may take an active part in the editing process, or arrange for a preliminary screening.

The Cheswick/Parish video-tape study is not concerned to produce a series of tapes on parish life, a parish survey, or documentary. Rather the concern is to familiarize individuals with the medium and help them use it as a tool to do what they want to do with it.

The above guidelines are of a general nature, and are intended to give some substance to the basic policy which states that the goal of the study is information about the medium of video -tape in the parish setting, and not information about individual people at the Parish.

DOCUMENT 2

(edited from parish bulletin)

HAVE YOU SEEN A YOUNG MAN WITH A CAMERA?

The entire congregation will soon become familiar with Ralph Pitman who is video-taping many of the activities at the Parish. Ralph is a student at the Episcopal Theological School in Cambridge, Massachusetts, and is spending three or four days a week here, October through January, in the effort to discover the uses of video-tape in improving communications in parish life, and in using video-tape as a training asset. Ralph Pitman is heading this project under the direction of the Parish and the auspices of the Cheswick Foundation which will expend over twelve thousand dollars in helping us to complete the project.

DOCUMENT 3

SEPTEMBER 27
HIGH SCHOOL AUDIO VISUAL MAN

The High School is a fabulous school with every conceivable facility. They plan to have a fully equipped 1" TV studio with audio visual outlets in every room. It also has a completely electric stage and auditorium. The Audio Visual Man, formerly in commercial TV, saw the facilities and convinced them that he was the man for the job. No previous educational work. His primary responsibility at the time of this meeting is to prepare a proposal for the TV studio for the \$60t budget allotted. At present they have 2 video rover systems.

A.V. Man Hello, its nice to see you, how can I be of help etc. Let me show you this great new equipment etc. (here he went into a sales pitch about video-tape). It's really the way things are going to go. Why just today a teacher came in here and said he was having a guest lecturer who could only stay for one class, and he would like to video-tape the lecture and show it to an afternoon class. This was our first use. (The principal came in at this point and they looked at part of the taped lecture. He was very impressed and wanted this to be a presentation at the next faculty meeting. The Superintendent of Schools, came by, also impressed, and said it was about time to move on the budget proposal. (The A.V. Man was giving a steady sales pitch to them, taping lectures, boosting the morale of the band, sending films out of a central A.V. facility etc.)

R.P. Have you given any thought to using this as a tool of self-expression, letting the kids use this to say what they want to say?

A.V. Man Yes if you mean training kids to shoot with the equipment. But it does more than just teach kids to do television shows. This is a teaching tool that shouldn't be tied up with those drama/art types. It should be used in science, and math, and English etc.

R.P. But how about the 2 way aspect, letting the students feed back their needs via the medium?

A.V. Man See that Ampex deck? We gave that to the art types and all they did was shoot trees and birds and broke up the equipment. What a waste. No this is much bigger than that.

DOCUMENT 3

ANALYSIS

Mr. A.V. comes off the villain from the perspective of the Cheswick study, but he raised some very significant points. He gives us the perspective of professional TV types, and the perspective of a full time A.V. director for a show-case high school. He does not view the Church as being really in a business similar to his. Church people dabble, he is a professional. He did not seem to see how the Parish could be of any help to him, except by saying that every little bit helps. The community communications system did not register and he saw it in terms of how the high school could serve the community. This ultimately will be very valuable to the community to have this production center; but the problem remains who will come up with production ideas? Who is doing the blue sky thinking which will use the facilities to do things that have not been done before? Doesn't the leadership in a school like this have stake in the status quo or can we expect original thinking? The uses for VTR as the A.V. Man perceives it are very valuable and he will have a full time job just doing the kinds of things he outlines. Is the other side of the coin going to come from the school, even if the parish offers suggestions will the school have the time or the models to hear what is being said? Or does this indicate a role for a parish VTR to be taking? The Parish can spend its VTR time delving into these new uses, exploring ways to use the equipment in self-expression, value oriented uses, etc. By dividing the labor in this way, and sharing the facilities, the community as a whole would benefit.

The Parish D.C.E. commented that we are all learning in this field and that we come to it on many different conceptual levels. This is the heart of the matter, and the problem is that like commercial TV there are those of a certain conceptual level who maximize profits with any medium, and these people are often professionals, and they gravitate toward the \$ controlling positions. The same people tend to define our models and this is potentially happening at the high school. As potent as it might be, 1/2" video-tape is very much in the market place, and the market place defines the professionals who define the models.

DOCUMENT 4

SEPTEMBER 27
YOUNG WOMEN'S PLANNING GROUP. MEETING TO PLAN
THE FOLLOWING WEEK'S DISCUSSION ON MARRIAGE.

R.P. came to the meeting late. The discussion about the following week had bogged down. Half of the group felt the only appropriate way to discuss the subject was by introducing some topic of discussion. The other half felt that there will be some feelings that cannot be dealt with in an academic way. The problem was how to deal with the feelings without getting into the sensitivity training syndrome.

R.P. Perhaps VTR could be of some help. Suppose the topic was introduced and then discussed for a fixed time period. This discussion would be on video-tape. Then the tape would be played back to the group and a discussion of its content would follow. This way you might get to the more intimate areas in a less threatening way. It is using the VTR as a listening tool. (Here general policy and general statement were distributed)

The group accepted the suggestion and the rest of the time was spent setting up the specifics. It was felt that R.P. and Assis 2 could participate, but one of the women would have to lead the discussion. Since there are 2 types of discussion, it was decided that there should be 2 moderators.

DOCUMENT 4

OCTOBER 5
DISCUSSION/PLAYBACK ON THE TOPIC MARRIAGE. PROBLEM; HOW
TO GET AT PERSONAL ISSUES IN A NON THREATENING WAY?

Moderator introduces the program, and R.P. the VTR has been running in closed-circuit as women assemble.

R.P. Brief introduction of VTR, assurance of confidentiality

Moderator introduces seed for discussion topic. Among the intended topics were Christian Service, Children, Church, Friends. The three criteria are they all infringe on our territory, we do them as Christians, we all do these things.

DOCUMENT 4

- Discussion: On the topic with a time limit - ten minutes taped
(This ran way over the time limit)
- Playback: The previous discussion
- Moderator: Leads a discussion of the tape with such leads as "What did you see going on during the discussion?" If the discussion wanes the moderator will introduce another seed topic and the process of discussion/playback will be repeated.
- Moderator 2: Gives a wrap-up, some theoretical basis for the experience.

ANALYSIS

The session did not cover as much ground as originally planned. The fact that this session did not follow the original plan says several things. First, the Planning Group did not really understand the plan. A staff person and R.P. probably acted too much like salesmen. Second, once things were underway, the moderators did not feel able to call a halt until an hour or so into the meeting, indicating perhaps that the VTR was someone else's tool and they didn't want to use it (or didn't know how). R.P.'s introduction did not communicate much about structure; the group as a whole was in the dark about the VTR. Fourth, the group had some important personal agenda and unless proven otherwise, the VTR was a toy which didn't have much to do with what they wanted to do. Fifth, VTR causes situations to happen which are unpredictable, and its use does not lend itself to scripts. Shots and uses can be planned but the plan must be disposable with a moment's notice if the medium is to be a human process.

DOCUMENT 5

CHESWICK CENTER COMMUNICATIONS STUDIES

October 12, 1971

MEMORANDUM

To: Planning Group, Young Women's Group
Re: Comments about video-tape

Following the taping at the previous meeting one of the participants said that she, and she felt others, would like to have an opportunity to review the tape. I wanted to pass this comment along in case you might want to consider some way of handling this sort of request.

Also the question of policy regarding the keeping, use, or destruction of tapes was raised. I am at your service on this matter.

Finally, in my opinion, the last meeting was a very worthwhile experience. It is interesting to speculate about the role video-tape played in influencing the nature of the meeting. I would greatly appreciate hearing any reactions you had to the session and the utilization of video-tape. I think of all the groups in the parish, your group could put this medium to good use. During the next few months I will be of whatever help I can should you decide to continue experimenting with video-tape.

RWP Jr.

DOCUMENT 6

OCTOBER 26, 1971

: Young Women's Planning Group
: Ralph Pitman
: Suggested VTR Uses

After listening to many comments and suggestions about the VTR from members of the Young Women's Group it seemed to me that a few brief suggestions might be helpful. The following suggestions are merely indications of how other groups have used tape in situations similar to yours. This is in no way intended to be an index of all possible VTR uses, or a series of guidelines for your group. Every individual, or group, that uses video-tape should go through the process of defining its own goals, deciding how tape can help meet those goals, and implementing the programs. To gain maximum benefit from this new medium we must all establish our own relationship with video-tape and use it to do what we want it to do.

1. Self-Image

Video-tape can be used to give individuals an idea of how they look from the outside. How does one's self-image compare with the image one projects to the world. This can be done individually, in privacy, where the machine is in a room where individuals go one at a time and talk to the camera and playback. The individuals might then come into a group to share learnings.

Another similar use is for an individual to choose a public role such as a salesperson, and then play that role before one person or the group. The topic of the discussion to follow centers around how we meet the public.

2. Lectures and Speakers

Video-tape makes time and geography much less of a problem when speakers are used. Speakers which address the group can be recorded and played back for members who could not make the meeting. The tape could be played to other groups in the parish or groups in the community who might be able to benefit. In addition, the group could benefit from speakers who can not come to the parish themselves, by taking the equipment to the speaker wherever he may be.

3. Visual History

As meetings, speakers, and discussions are recorded there would develop a body of tape which would record the group's history. This record can be used at any time in planning, evaluation,

DOCUMENT 6

Suggestions (Cont.)

3. nostalgia etc. The record is also a way of telling prospective members what the group is all about. Other groups in the parish might be interested in what one group is doing. Other organizations and parishes would probably be very grateful for an opportunity to see what other similar groups are doing. Don't keep your light under a bushel and all that.....

4. Creative Communication of Spiritual Principles

Video-tape in a workshop setting is a way for participants who are into their own subjective experiences to get a broader perspective, a feeling of group awareness, community, through seeing and hearing what others are doing.

Tape can be approached as an art form, a medium for self-expression, a field for free experimentation. What happens for example when light shifts on a person's face when they are speaking? Does it affect the content?

5. Video-Spots

The goal of communications is to say what you want to say and have somebody hear it as you intend it to be heard. There is no better exercise in this than to try to make a point in thirty seconds, the time of an average TV commercial. Companies are willing to spend thousands of dollars for less than a minute of time. The communication had better be good.

On video-tape we can go through the often difficult process of "editing" our ideas until only the essential elements are there; and then selecting a format for presenting those ideas which will get them across to the selected audience.

6. Words from the Tower

Tape can be used to bring the knowledge which is in divinity schools and universities to where real people live. Through interviews or lectures, prominent, scholars, theologians, artists, doctors etc. could be brought into the life of the parish.

7. Role-playing

On a given topic role-playing could be used and then tapes of the play could be examined by the group from the point of view of tone

DOCUMENT 6

Suggestions (Cont.)

7. of voice, facial expression, body language etc.

8. Infolded Discussions

Instead of broad discussions about topical issues, discussions could be broken into taped segments which are regularly played back for discussion and checking where the discussion has gone to that point.

9. Interview and Research for Presentations

Through interviews and location shooting, an upcoming topic could be studied and a real life presentation would be part of the meeting. This is, also, a way of building support for upcoming events, and raising the understanding level before a topic is discussed. Experience is the best teacher.....

10. Intergroup-Intergap

Tape can be used to cross gaps which individuals fear to cross or are unable to cross. Parents who are having problems talking with young people often find that tape provides just enough detachment to allow some honesty to come through. Tape does not replace face to face discussions but it can be very effective in preparing the way for this.

.....The ideas are as varied as there are thoughts in the group. Not every use needs to be revolutionary, and not every use needs to be justified. Video-tape won't replace human sensitivity, and it won't bring the Messiah. It might simply help us know ourselves a little better, and help us do what we are trying to do a little better. If it does this, in my opinion, it has earned its keep.

DOCUMENT 7

NOVEMBER 9 ANALYSIS OF WOMEN'S PLANNING GROUP'S TAPE REVIEW

The situation was conducive to conversation; there were few people in a small room.

The initial reaction was amusement; Assis 2 joked about his camera work, and the women laughed at seeing themselves on tape.

After about ten minutes the process of serious evaluation began and it was carried on from that point with enthusiasm and at a very perceptive critical level. It took at least ten minutes for the people watching to adjust to the situation, put their minds into the context of the review. Assis 2's lighthearted comments about his shooting eased the adjustment period.

The size and setting contributed to the value of this session. As mentioned, the group was small. They all had a personal stake in what went on at the earlier meeting, and they had a sense of responsibility for the group as a whole. In addition, the three people involved in the evaluation had been exposed to the equipment and through Assis 2 they had been encouraged to consider VTR for a couple of weeks.

What was experienced in this play-back session was the fruitful intersection of staff activity, group leadership dynamics, larger group process and some seeding about the potential of VTR for the group.

Some specific things grew out of this session:

- 1) Two key concerns for the group were identified: first, the relationship between personal fulfillment and fulfillment of Christian living; second, are good person and good Christian synonymous? These questions will be the foci of future Young Women's meetings.
- 2) The question of what it is to be a Christian was heard all through the tape. It was observed that there was strong feeling and a lot of confused information in the area of theology, history, and biblical interpretation. It was mentioned that this could be a good tape to take to a theologian, biblical scholar, etc. and tape their comments for the group to hear. R.P. cited the work of a New York City consultant.
- 3) The theological and biblical issues became quite dense toward the end. One of the women suggested strongly that the guest speaker for the next meeting view this tape with the planning group before the session. A plan was set up for realizing this.

DOCUMENT 7

4) In the discussion with R.P. which followed this review, one of the women present observed how the tape indicated something about the relationship between the women's early Christian education and their adult feelings about being a Christian. The value of a tape such as this in Christian education became very evident. For example, a tape such as this or another group discussion about personal religion could be viewed by a small group or just two people. Much could be learned about one's own faith and the faith of another person by discussing the tape. This seemed like a worthwhile and mature approach to adult Christian education.

DOCUMENT 8

NOVEMBER 11 COMMENTS AFTER THE PRESENTATION AT THE SCHOOL OF RELIGION

The Rector and the D.C.E. had made no comment following the presentation on November 2. The only feedback came during a staff meeting on November 11, and this was only a casual mention of a specific aspect of the presentation.

The Rector commented on the awkwardness of the period in the presentation when we attempted to play back the segments of the panel discussion.

The D.C.E. followed right on the heels of this with an emphatic agreement.

R.P. responded that this was indeed an awkward moment and that in the future uses such as that would need to allow time for the editing process.

ANALYSIS

When the VTR did not do exactly what it was asked to do they were uneasy. This seems to have left the strongest impression of anything that occurred that evening. It seems that they were very anxious that the parish perform smoothly. Programs are usually worked out well in advance so that it all runs smoothly for them. What does this do to lay initiative?

As far as the utilization of VTR is concerned the success record of the staff might make them less likely to take risks in the transition stage of the new medium. After this comment about the use of VTR at the school of religion, and a later comment from the D.C.E. about problems at the youth conference, the general attitude seemed to be "we'll try it once in a given situation and if it fails then we won't try it that way again." This need to keep up the exterior might be a very inhibiting factor in the learning of the parish about the new medium and about themselves.

The hesitance to take risks has to do with motivation. The parish has R.P. around now to absorb some of the risk. What will be the level of motivation once he is gone? If the general reaction to an awkward moment is not to use the equipment in that situation, how will the parish learn?

DOCUMENT 9

CHESWICK CENTER COMMUNICATIONS STUDIES

OCTOBER 7

MEMORANDUM

To: Staff
Re: Cheswick Study Follow Through

During the course of the study I will be trying many different uses of VTR. My goal is to try as many different uses as time and reason permit, thus giving Cheswick Center a broad basis for evaluating the medium. This approach will give the parish an introduction to several different uses, and hopefully give ideas for new uses; but it will not give continuity and will lack the impact of an overall plan tailored for the parish.

This lack can be overcome if the staff takes the experiments as hints and begins to formulate its own follow-through plans. The follow-through plans which are formulated by the staff will be of value to the Cheswick Study, and I will be glad to act as a resource for these plans.

R.W.P. Jr.

DOCUMENT 10

OCTOBER 31, 1971 TAPING OF ALL SAINTS SERVICES

The 9:15 and 11:00 services to be covered on tape.

The first service from fixed position to get continuity.

The second service to be covered from several angles.

Both services taped by R.P.

The total of $1\frac{1}{2}$ hours of tape are to be edited to a twenty minute presentation which can be shown at coffee hour or any other occasion that the Rector decides.

The lighting is the available lighting for the services. It is stage lighting which accents the altar. Very strong contrasts.

ANALYSIS

The main technical problem is the performance of the vidicon tube under strong contrast lighting. Candles leave a very strong trace.

The Rector and others seemed very pleased to have a record of the service so quickly. He seemed pleased with the quality although much was lost in the black and white.

The Rector said that it would be great to distribute this sort of tape for TV use. The edited material would have to be bright enough with good enough contrast to take the transfer process.

DOCUMENT 11

OCTOBER 7, 1971
TAPING OF REGULAR CLERGY MEETING

Set up equipment while clergy arrive. Begin shooting in closed circuit TV mode.

Camera in fixed position and taping while R.P. joins group for lunch. Time to answer questions about VTR.

Regular meeting begins. R.P. operating camera. Camera follows discussion and looks for interesting gestures or expressions.

R.P. available for questions while dismantling equipment.

REACTIONS

R.P. (Described use in women's group.)

Assis 2 It was very effective.

D.C.E. Part of the success was that they were prepared carefully before hand.

Rector I think if we taped our clergy meeting we'd stay closer to our agenda.

clergy 1 We might just stop having them altogether.

clergy 2 I hope we don't start reading papers to each other.

clergy 3 I've been through enough of that in school.

clergy 2 We used VTR a lot in school for preaching classes at Union.

Some discussion of modern preaching followed

clergy 1 You can erase the tapes?

R.P. Yes

clergy 1 I didn't know that. And they cost.....about \$50.00 a tape.

R.P. About a dollar a minute.

clergy 1 And you can erase it.

R.P. That's probably the most valuable aspect in building the confidence level..... People have the right to censor themselves.

clergy 1 That's right, to censor oneself is very important.

Rector We've assured our group that we will not use it without their permission.

clergy 2 Where do you place the microphone?

R.P. It is on the camera

clergy 1 Are there groups using VTR in counselling on a fee for service basis?

R.P. Groups use the equipment in counselling but I don't know of

DOCUMENT 11

- R.P. anyone using VTR exclusively.
- clergy 1 You didn't talk about using VTR in counseling, are you using it in a feedback system?
- R.P. We're trying to take parish at its broadest point and try a little of everything.
- D.C.E. We're trying to look for ideas.
- clergy 1 How about the operator - do you have to have a trained person?
- R.P. A casual orientation but it doesn't take a technician or professional. It raises the question of who defines professional. We can no longer operate under the burden of the amateur status media pros have laid on us.
- clergy 1 Are the media professionals experiencing the same sort of threat in terms of laymen that the Church is?
- R.P. Yes, definitely.

.....once the meeting began the presence of VTR was not noticed. Members of the meeting felt that the VTR did not impede the meeting in any way.

ANALYSIS

This was good for R.P. in terms of experience. It is worth noting that the rector initiated this shooting. The clergy were taken off guard and this probably accounts for the level of questions. They did not come to talk about new media and thus they did not switch gears very well. Of course this could also indicate a low conceptual level.

I don't feel the Rector intended this session as a time to really get at the issue of VTR in the Church, but rather as a time to publicize what the parish was doing, and introduce me to the clergy community. This indicates the Rector's enthusiasm for the project. I think that it will be important at some date to really wrestle with the central issue of new media in Christian ministry if there is to be a supportive environment in the community churches.

The only person who had a concrete use for VTR in his church was an older cleric who thought that closed circuit TV would be a great way to retard theft in the church. I hope this is not indicative of a general attitude. I suspect not.

DOCUMENT 12

OCTOBER 15,16
PARISH YOUTH CONFERENCE

Friday Evening

- I Dinner-
Have equipment set up before dinner. As people drift in, introduce VTR formally. Encourage shooting by interested people.
- II Task-
Express feelings about darkness through art media and brief airing of expectations. Tape as optional medium.
- III Experiencing darkness in pairs-
VTR as optional medium through which to experience darkness. An interested person can go with R.P. or with another and use the equipment as they see fit.
- IV Brief Ventilation-
Playback of tape, a sharing of reactions
- V Experiencing darkness alone-
Tape as optional medium
- VI Evaluation session-
Playback of tapes. Editing will be determined by the flow of the evening.

Saturday

- I Watch sunrise and participate through art media, including VTR.
- II Break
- III Brief ventilation-feelings about the coming of light
- IV Breakfast
- V Discussion-
talk about aspects of experiencing dark of night and light of day.
- VI Task
partners selected for projects which express experience
VTR as a tool for expression
VTR to tape the selection process

DOCUMENT 12

Saturday

- VII Sharing what went on-playback of selection process
- VIII Recreation
- IX Shedding Light-
 tape a communication which would carry the "light" of the conference
 to the parish.

Note: Equipment used: Portable system
 Tripod
 Large TV with radio
 Radio frequency converter

ANALYSIS

Friday night was not very successful, and Saturday was more successful than anticipated. The best way to analyze this is to take each separately.

Friday, the conference and the equipment was new. The kids did not know R.P. at all and they were plunged into a new situation without any real guidelines. R.P. and the staff had not worked through exactly how the VTR was to be used so there was a further element of ambiguity introduced. The staff had a leadership problem Friday evening so the instructions did not accomplish the task of cluing the kids in on what the conference was all about. When VTR was offered as an option for experiencing darkness only two people responded. This response was less out of understanding of the task than out of a desire to use the VTR. In future the leader should explain the task more clearly and help by suggesting guidelines. Friday's response to the tape was further hindered by the fact that the first real experience with the tape in use was R.P.'s covering the opening discussion. R.P. was establishing himself as cameraman, and alien. The equipment was perceived as a staff device.

The success Saturday had a lot to do with the nature of the exercise. The people were asked to take two hours to express how they felt; to do something. This was a much freer time than the previous evening. There was less structure and less staff presence. At least eight people wanted to use the VTR. They divided themselves into teams of two and each did a different type of experiment. The whole group was given the opportunity to view these tapes during some of their free time later on that afternoon. It is interesting to note that all the people showed up for the showing, and seemed to enjoy what the VTR group had done.

DOCUMENT 12

ANALYSIS

The "Communication to the Parish" was all a bust. The people did not really understand the point, and there was a staff leadership problem. Therefore the discussion rambled and finally fell apart. This sort of thing would need much more thought, staff support, and careful introduction, perhaps with an example.

DOCUMENT 13

CHESWICK CENTER COMMUNICATIONS STUDIES

October 22, 1971

The conference last weekend was a lot of fun for me and I hope it was for you. Much to my surprise I learned a lot about myself and how I experience light and darkness and other people.

I am writing to all the people at the conference who had direct experience with the video-tape equipment to see if together we can learn something about how to use it in the future.

It would be a great help to me if you could take some time to answer the "Communications Questionnaire" and mail it or deliver it to the Parish.

The questionnaire will give me an idea of areas you would be interested in pursuing, and in addition it might be of some value to you to reflect on your experience with video-tape. Remember VTR is not amateur television. It is you expressing yourself.

If you have any questions or would just like to talk don't hesitate to give me a call.

Peace-

Ralph Pitman, Jr.
Project Supervisor

DOCUMENT 13

CHESWICK CENTER COMMUNICATIONS QUESTIONNAIRE
OCTOBER 22, 1971

1. Describe how you used the video-tape equipment.....
2. Was the equipment easy or difficult to operate? Please explain...
3. When you used the equipment did you feel like.....
 1. A photographer
 2. A TV producer
 3. A TV announcer
 4. A film maker
 5. Yourself
 6. Other:
4. If the video-tape equipment were yours how would you use it?
5. Was this the first time you used video-tape? If NO please describe previous use.....

DOCUMENT 13

QUESTIONNAIRE (CONT.)

6. Have you had any previous experience of any sort, which may have helped when you used the video-tape equipment? Please describe...
7. How would you like to see the Parish use the new video equipment?
8. Would you like to use it again?
9. Would you be interested in a Saturday video-tape workshop to get more video-tape experience?

If YES is there some specific area you want to work on?

(Please sign here) _____

DOCUMENT 14

OCTOBER 21
YOUTH CONFERENCE FOLLOW-UP

ANALYSIS

As of one week after the conference there has been no review of the tapes. During the conference the staff said that the tapes would be valuable in evaluating staff performance and conference content. It was also suggested that tapes could be used in reviewing the conference with the planning group, analyzing process, and planning the next conference.

Toward the end of the conference there was disagreement between two staff members over leadership style and whether or not a youth leader, should have been given more freedom during Saturday's sessions. This disagreement revealed a lack of clarity about conference goals, leadership, staff relationships.

R.P. told staff that he would be at their service in the evaluation process. The staff felt that they had interstaff problems to work out before they looked at the tapes. A meeting was set for Wednesday to this end. On Wednesday the meeting was disrupted by scheduling conflict and the issue reached no resolution.

R.P. has probably not pushed the importance of playback and evaluation very hard. This has been to some extent intentional, out of concern to see how the parish responds naturally to VTR. The playback/evaluation function is the most difficult aspect of VTR because it involves the highest degree of self-confrontation. At the parish there is probably a policy/structural resistance as well as a resistance from certain individuals to self-analysis and staff evaluation.

This reveals a conceptual problem. It appears that the two way nature of VTR is difficult to grasp. The staff expressed interest in review but seems hesitant lest it reveal issues too difficult to deal with.

DOCUMENT 15

OCTOBER 21, 1971
ANNUAL WOMENS LUNCHEON

The women of the parish meet a couple of times en masse during the year. The luncheon is a time for getting acquainted, and is held in the fall. R.P. suggested to the D.C.E. that perhaps she and the Rector might like to have this on tape and that the ladies might later have some use for the tape. She agreed. The speaker gave a talk and a slide show.

Shooting Sequences:

1. Introduction, announcements, introduction of speaker
2. Speaker and slide show
3. Question and answer period.

ANALYSIS

R.P. was a reporter in this case. This is not necessarily bad as long as this function does not obscure the other uses of VTR. R.P. is advocating a systems approach to VTR which takes it at its widest point, and reporting or keeping records is only one aspect. This event took one hour, two reels. The introduction and announcements can be cut off and the whole thing reduced to one reel which would contain the presentation of the speaker. The D.C.E. inquired into the cost of having this half hour transferred to 8mm black and white film.

With this event almost all of the active women at the parish have at least heard of the Cheswick Study and seen the equipment.

(edited from the original)

Re: Equipment Problems

The equipment problem which you all faced the other night seems to be the result of dirty recording heads. The cleaning procedure is described in the manual which is in the closet. Simply, one uses the special cleaning stick and cleans off the two thin heads which are in the drum with the cleaning fluid. The heads are sometimes difficult to locate. There are two, and they are in the thin slit in the drum. Consult the manual and I don't think you'll have any real difficulty.

I will make available a list of resources to call in the event of future panics. This sort of problem will occur from time to time and it always helps to know where to go and then have contingencies.

DOCUMENT 17

NOVEMBER 18
CONVERSATION

Casual conversation with parish lay-woman

Last night she and her husband and daughter got embroiled in a family debate. As is typical of such encounters a lot was being said, the volume had steadily increased, and very little was being heard.

Later in the evening the husband told his wife: "Now I understand what the Cheswick people are trying to do. If we had a tape of our discussion we could go back over it and see the points that were being made."

The woman then told R.P. that she agreed and that she often finds listening to be extremely difficult in a fast-moving discussion because you're always concerned about what you're going to say next.

ANALYSIS

This demonstrates the importance of experience in changing concepts. People are likely to become aware of the communications process only when they experience it, usually negatively.

In a work-shop situation, a communication process could be artificially constructed and deliberately impaired with some tangible consequence.

VTR as a listener is potentially very helpful if we take this women's comments as typical, it seems to be a fact of human communication that the pace of a discussion or the number of people, or the importance of the occasion varies inversely to the quality of individual listening. This is more than a regrettable phenomenon, it is a statement of a fact which is not altogether undesirable. In tense discussions people must give a great deal of thought to what their next move is.

This is a strong argument in favor of an impartial observer or a camera. The advantage of the camera is that it is a "non-person" which makes no judgements, and has no embarrassing memory. A member of the group could be appointed at each meeting to play back the tape and draw out the significant topics and how they were handled. Periodically, the group might review their own effectiveness.

DOCUMENT 18

EXERPTS FROM A NEWSPAPER
THURSDAY, NOV. 4, 1971

Two or three times a week Mr. Pitman shoots video-tape movies of the activities at the church as part of a pilot program to explore the full potential of the medium in church communications. He also will write a thesis on his findings and the Cheswick Foundation, which is financing over \$12,000 of the costs, also will do a report. Their findings, as a matter of fact, will be distributed to churches throughout the country.

"It's a unique and powerful medium," says Mr. Pitman. He is interested in using video-tape to develop new ways of accomplishing things instead of just doing old things better.

Communications, he contends is really what the churches' business is all about. He's sure that by using video-tape, people associated with the church or those using it as a meeting place will come to know their job better.

Shooting a recent women's club meeting made the whole project worthwhile, Mr. Pitman said. After they viewed the tape, he said, "one of the clubs leaders cracked a smile and exclaimed, 'boy we did that good!'" Video-tape gives you the chance to evaluate where you are and offers a means for effective change, Mr. Pitman explains.

The filming, which is just half of the project, will take place through January and another six months or so will be required for piecing the film together and writing up an evaluation.

The church has agreed to purchase all of the equipment and the director of Christian education figures to use it as a training aid. She explained that special lessons and sermons can be saved and shown at a future date to those unable to hear and see the original presentation. Also community activities, such as Community Council and the Historical Society meetings can be recorded and shown to other interested clubs and organizations.

So that video-tape will be able to effectively continue in this line, Mr. Pitman is teaching persons how to operate the equipment. "It's easy to teach someone which button to push," he says. However he's more interested in teaching people what and why they are filming.

STAFF MEETING
SUGGESTED AGENDA

1. Impressions of the project to date
2. Workshop
 - contents
 - dates
 - leadership
 - constituents
3. Interparish video dialogue
 - leadership
 - financing
4. Parish/divinity school dialogue
 - timing
 - leadership
 - issues
5. Utilization/Evaluation
 - criteria for saving tapes
 - youth conference tapes
 - cataloging
 - confidentiality
 - responsibility
6. Repair and Maintenance of Equipment
 - Equipment Representatives
 - Who is to call
 - Who is in charge
 - checklist
7. Vestry
 - When is the next meeting?
 - What information do they need?
 - Suggested VTR uses
8. Recommendations

DOCUMENT 19

STAFF MEETING NOVEMBER 11

R.P. opened the meeting with the agenda and the suggestion that they might begin to think about expanding the program into other areas of the parish. Immediately the D.C.E. suggested that the organist might find tape helpful in rehearsals for an upcoming special event. The Rector felt that the organist was already too busy to handle anything new. The meeting then covered some of the topics on the agenda. The plan was to take one at a time, determine feasibility, and plan action where necessary.

WORKSHOP:

December 11 was selected as the date of the parish video-tape workshop. The workshop would build skills in using VTR and in expressing communications problems. Leadership for the day-long session would be shared by the Center and the parish. The staff all agreed on the need for such a workshop to build a better foundation in the parish.

INTER PARISH VIDEO DIALOG:

R.P. mentioned that the young people had been interested in beginning a tape exchange program with another parish which had an exciting liturgical program. Assis 1 and 2 seemed enthusiastic about the idea. The Rector was skeptical and questioned whether or not the youth group would be the best group for an exchange. The Rector decided that rather than establish a direct exchange the parish should consider sending out tapes when they have something interesting to show. No action was planned.

PARISH/DIVINITY SCHOOL DIALOGUE:

R.P. and assis 2 introduced this as an idea which came up from the women's group. Some felt that it would be interesting and helpful if their group could tape the resources of a nearby divinity school via tape. The assis 2 also felt that tape could lay the foundation for a valuable continuing education program for the area clergy. The Rector jokingly raised the problem of selecting the right theologian. No action was planned.

VESTRY:

To this point there had been no formal introduction of R.P., the study, or the medium to the vestry. The D.C.E. and the Rector decided that such an introduction might be helpful and they thought that time could be found at the end of the next meeting. The form of the introduction was discussed. R.P. suggested that the vestry might begin with the

DOCUMENT 19

question "What do you need to communicate and to whom?" The Rector felt that neither he nor the vestry could answer that question and that perhaps the vestry might like to see part of the youth conference tapes, and hear about what we have been doing. Since the youth conference tapes had not yet been reviewed there was some question of confidentiality. It was decided that excerpts from the All Saints Service would be played and time allowed for questions and suggestions.

UTILIZATION/EVALUATION:

There had been no decision about tape that was beginning to accumulate in the audio-visual closet. No criteria had been set for which tapes should be saved and which could be reused. Assis 2 commented that editing would be helpful here in consolidating the material that the parish wants to save. He also felt that editing tape would make the material more manageable for review. It was pointed out that time would be a problem in the editing and that someone would have to do it. The question of editing moved the conversation to the undecided question of the review of the youth conference tapes. There was some strong feeling here and a tension which was being created by the nearness of the next scheduled conference, for which there had not yet been any planning.

YOUTH CONFERENCE TAPES:

The D.C.E. commented that because of time necessary in planning VTR would probably not be included in the next conference. She felt that there would not be time to digest the learnings from the last conference use of tapes. The Rector suggested that someone be selected to review the tapes for the staff and give them a summary. The D.C.E. thought that in the absence of a systematic review the tapes might be edited and played back to the young people as entertainment. Assis 2 said that he would like to see the staff tape of their planning session to see how the conferences get started. R.P. mentioned that there were at least two issues being discussed here: the question of reviewing the last conference, and the question of planning for the next conference. The staff began to talk among themselves about the advisability of destroying the old tapes and beginning again, or putting off any new business until there had been some resolution to the old. There was no agreement reached during this discussion. It appeared later that the review of the old tapes was important, since the next conference was cancelled and a tape review was scheduled.

DOCUMENT 20

NOVEMBER 18
PARISH VESTRY MEETING

This was the first formal introduction of Sup. to the vestry. The main items on the agenda were budgetary. VTR was at the end. The vestry is composed of approximately fourteen men and 2 women. They seem to be a cross-section ideologically and to represent the older and more established constituency. Vestrymen are appointed by the Rector and the main criterion is that they are familiar with the parish and know many parishioners.

R.P. began the introduction by summarizing how tape had been used so far, immediate plans, and future possibilities. He emphasized that the investment is long term and will return as consciousness level raises.

The Rector supported this by citing the uses with the Young Women's group and how he thought this to have been very successful.

R.P. then gave five examples of uses drawn from the vestry discussion. These were: 1) tape comments of canvassers to play back to other canvassers, 2) kick off the Christmas food drive with a forum on welfare and include taped conversation with welfare officials and recipients. 3) establish video ties with other vestries, 4) do time-lapse studies of budget items for periodic review. 5) establish a mechanism for hearing other groups in the parish.

One member added the instructional use which was enthusiastically picked up by the vestry. Such uses were suggested as training for canvassers, acolytes, Sunday school teachers. During this discussion, one man who had been silent during the entire meeting came in very enthusiastically: "We have had VTR in the medical profession for a long time, but what excites me is that we now have it here, to put to our own uses."

R.P. suggested that they select one training use for testing during the next two months and I will help them do this.

One of the women suggested that this might be a task for the new stewardship committee.

Following the discussion an officer on the youth council thanked the vestry for making it possible for the parish to have VTR. He said it had meant a great deal to the young people.

The meeting was adjourned, and R.P. invited those who were interested to stay and see a short clip from the All Saints service. All of the vestry stayed and seemed to enjoy the tape and seeing themselves on closed circuit TV. They kidded each other and the atmosphere was very friendly.

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ANALYSIS

Good reception but avoidance of any uses which might alter status quo. The high interest in training might well be pursued. R.P. to make brief technical note on a training tape, labor requirements, etc. and give to the Rector suggesting that he do as he sees fit.

(Note: During the study no action was taken by the vestry toward implementing their suggestions. The sup. was told by a member of the vestry the subject was not discussed at any subsequent meetings.)

DOCUMENT 21

DECEMBER 2
STAFF REVIEW OF YOUTH CONFERENCE TAPES

R.P. was notified that Assis 2, the D.C.E., and Assis 1 wanted to review the Youth Conference tapes soon. They had been discussing conference planning, and had to cancel a conference which was scheduled for early December. The conference program was very much on their minds and review of the tapes was requested.

R.P. clarified his role at the beginning. He is the operator and will enter directly into the review only in response to direct questions or to help draw information from the tapes.

R.P. audio taped the review so that "criteria for review for the parish could be extracted at a later date. It was requested that the audio tape recorder be switched off when the review began to involve staff discussion of individuals at the conference.

Before beginning the review, guidelines were established by the staff for the session. Each expressed interests they had in the review.

R.P.	You are the best ones to decide what you want to look for.
Assis 1	It would help me if we decided why we want to look at tape and what we want to look for.
Assis 2	I'm more interested in group mix where staff was with group; staff and conference content.
Assis 1	Content and whatever we can learn about lay leadership. Also, what if any, were the effects of VTR at the conference? Did it generate a life of its own, and if so, what did that life look like?
Assis 2	I had a third area - how much content input was there, e.g. posters, presentations, etc.
D.C.E.	Gets into question of what is content?
Assis 2	Resource material other than the designed exercises.
D.C.E.	I'd like to focus on learning without getting too involved in planning for the future. Along with that, I'd like to get R.P.'s candid comments about the values that he can see in the tape.
Assis 2	Are there any tapes we could eliminate before we plow through?

R.P. reviewed content and they decided what they wanted to examine.

TAPE--TYPICAL COMMENTS

-Too much content here....

-That picture on the poster is echoed in a later tape.

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This way visual content of conference is reinforced.

-How did we get into this past/fear issue? I think the presentation set this off.

-It seems from this section that there was a confusion about the original design of the conference. We had three separate expectations about the purpose of this section.

-How do we handle a very dominant person like this?

-We chose a topic without really considering the implications of the topic.

-We need here to identify particular kids we need to watch.

-If you taped a great amount of a group individual growth could be traced.

(criteria for editing/review become self-evident as the staff's comments drift toward the area which is most important to them. This might be a way to help staffs identify and examine their priorities.)

-It will be helpful to keep much of the tape to go back and look for other things later.

-There are many layers of content in tapes; any one is worth serious review.

R.P. Tape gives you the potential to review everything, it's vital to establish priorities for review. Each staff has to develop its own style and priorities. The way a system is programmed determines the content of the information which can be reviewed.

Assis 1 Tape has a tremendous value in making us sensitive to the layers of content.

Assis 2 It's interesting the number of questions which are raised.

YOUTH CONFERENCE TAPE REVIEW #2

R.P. reviewed #1 session. What followed was a discussion and clarification of the criteria.

Assis 2 there are areas that need sharing before the setting of criteria.

Assis 1 "I wonder if in the future it might be helpful to prioritize the criteria; priorities might be helpful in the future."

D.C.E. This is pre-mature now. Experience will indicate priorities.

Assis 2 Priorities will depend on what the basic assumptions about

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conferences are.

R.P. An issue I heard was "what is the domain of our professional concerns". General interest and professional concerns are two possible categories, as tools for clarification.

Assis 1 I think this is crucially important given the teams we work with. We're not like doctors with common professional concerns. We are multi-layered professionals.

Assis 2 Raises the question of how we each are approaching our professional concerns.

R.P. This is why the multi-layered criteria here can be helpful to other professional teams.

(Moving to tapes)

Assis 2 I'd like to see Friday night's wrap-up because it's a session I felt to be very problematic.....

(This segment was not on tape, as we retraced the evening and remembered why we didn't have the shot, the evening was retraced and many of the feelings came back.) (Assis 2 said that we didn't need the segment after all because "he had gotten in touch with the feelings" through the discussion).

R.P. This indicates some things about allowing for the mechanical time necessary in tape.

D.C.E. This is similar to the presentation of the School of Religion.

Assis 1 It seems to me that we were approaching tape on too many levels in the conference.

Assis 2 The tape came between the experience and dealing with the experience.

Assis 1 I think we are talking about an element in the design of this session. There was no ventilation time allowed for before the introduction of the tape.

Assis 2 I wonder if Friday night we were not trying to use the tape in such a way prematurely. The kids might not have been prepared for this.

D.C.E. Perhaps we had a higher expectation for the tape than was warranted. But I think we can learn from this.

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R.P. A feeling I remember from Friday night is extreme fatigue. As operator, it would have been easier if I had a clearer idea about what to shoot, a guideline.

D.C.E. It would be helpful to give the operator a blueprint.

Assis 1 This prompts me to say that we need some criteria for the operator, as well as criteria for reviewing. Development of a job description. For example, it would have been helpful to have the staff planning sessions taped. We will have to specify how we want to use the tape.

D.C.E. I guess what we're saying is that we would have preferred to have something followed through. You have segments, bits and pieces.

Assis 1 Maybe we introduced this exercise on too many levels; the blindfolds, like the tape, confused the exercise.

(There was an undercurrent developing here which was being expressed as frustration with design or video-tape. There was tension here and confusion of purpose. The issue became clear later in the session.)

D.C.E. Could we move on, it's getting late and I think the last session has some good material.

Assis 1 Let's see this segment first, I think it reveals some background about my leadership which you objected to, Assis 2.

Assis 2 I don't think....(They had an exchange here which was punctuated by the D.C.E.'s concern to get to the tape)

(This reinforces the movement toward some deeper issues.)

(Back to tape)

Assis 1 made an observation about his presentation. The D.C.E. asked him how he might do it again. A good professional exchange took place between the three.

Assis 1 There are so many things that this technique (grouping) created which hadn't occurred to me before seeing it on tape.

D.C.E. This session was not clear to me as far as staff participation in the grouping goes.

(Back to tape)

There was a great deal of discussion about the last session.

Assis 2 If it hadn't been that we were taping the session to take back

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home I don't think the emergency feelings would have been there.

Assis 1 I know my presentation was much stiffer because I knew it was going back.

D.C.E. I didn't realize this.

Assis 2 I didn't either; not until I saw that on the tape and it brought it back.

D.C.E. Here the break issue comes in again. There should be a time for more recreation.

At the end of the session--

Assis 2 I feel like I've relived the conference.

Assis 1 Me too, only I've learned more this time.

ANALYSIS

The first session reflected confusion about criteria for reviewing the tapes, and priorities for these criteria. There was an underlying problem which was not uncovered until the second session. This would indicate that the newness of the medium and the great amount of material at the staff's disposal necessitated enough time to orient themselves to the task. This might be the case in other review situations. Initially, reviewing via tape will take more time than memory review sessions. This time might be shortened with the presence of someone to direct the staff to a specific aspect of the tapes, but some way of articulating which is the most valuable aspect for the staff must still be found. There is a gravitation toward those areas which are most important, and it would seem that there is much to be learned from wading in rather than externally structuring the situation. Future sessions can avoid this for this staff because they will probably be more specific in setting guidelines for the tape operator.

Note the role of Assis 1 through the first and second session. He acted as process observer, and helped clarify the task before the staff. He took this role from the very beginning. His role was necessary and he has professional training in this. Where there is not this training on a staff perhaps the staff would consider getting it outside to conduct important review sessions.

The review session was characterized by a familiarity with the

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equipment and the playback procedure. The staff moved quickly into discussion. The issue which finally gained ascendancy was in the area of conference philosophy. The D.C.E. and Assis held two different, and to some extent exclusive views of the purpose of a youth conference. Assis 1 held that a conference was a chance to learn specific skills or things about our reactions and emotions. The D.C.E. felt that although skills may be the goal of a conference, fellowship is the essential element. Would this split have been articulated without this review? What was the role of VTR in pushing toward this confrontation? The staff concluded that before any real planning could go on there needed to be some serious thought given to what is the basic philosophy and theology operating in that parish's youth and parish ministry. An objective observer might be helpful to the staff in working out this new philosophy and its implications for program.

The staff seemed to have gotten a great deal out of the review; however, there was no specific mention of any follow-up procedures. The staff did not mention any specific action on issues raised, except for a couple of people who were seen as needing pastoral attention. Perhaps this indicated the level at which the staff felt most comfortable, i.e. using the tapes to spot cases, and planning pastoral action. There was no system suggested as a follow-up to these two evaluation sessions. No plans for future taping or review were mentioned.

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PARTICIPANT QUESTIONNAIRE
JANUARY 1972

Thank you for your participation in the Cheswick Center Communications Study.

January marks the end of Phase I of the study, but it is really the beginning. The parish has been exposed to video-tape in several situations and may now be ready to begin some very exciting work with this new medium. The Cheswick Center will begin a complete review of the study drawing in resources from a wide variety of human service organizations. We will produce conclusions which should be of value to the parish and other similar organizations.

Thus the study does not end here. There will be contact throughout the year between the Center and the parish so that we can keep in touch with what you are doing with VTR. Please feel free to write or call the Center if you have any questions and to let us know what you are doing.

In an effort to get as much personal input into the study as possible we have prepared the following questionnaire. It would be of great help to us if you could fill it out as soon as possible and drop it in parish office. Please add to the questionnaire so that it can represent what you have to say, as well as what we are "looking for".

Again thank you for your participation, and for your warm hospitality.

Ralph W. Pitman Jr.
Project Supervisor

COMMUNICATIONS STUDY

QUESTIONNAIRE

JANUARY 1972

1. Did you have VTR experience prior to October 1? Describe:

2. Did you have photographic experience before October 1?

3. Have you had VTR experience since October 1 other than at the parish?

QUESTIONNAIRE
(CONT.)

4. Describe the nature of your experience with VTR at the Parish.
Cite events or uses when appropriate.

5. If 1 is very general and 10 is very specific, how would you rate
your present knowledge about VTR?

1 _____ 3 _____ 5 _____ 7 _____ 10

6. What were the factors influencing your rate of learning about VTR
at the Parish?

QUESTIONNAIRE
(CONT.)

7. Before October 1 did you anticipate using VTR personally? How and where?
8. Since October 1 do you anticipate personally using VTR? How and where?
9. Why has your attitude changed or not changed?

QUESTIONNAIRE
(CONT.)

10. Rate your level of involvement with the Communications Study.

1 _____ 5 _____ 10
completely out of it frequent use of VTR,
and contact with the
study

11. What specifically influenced the level of your involvement?

12. If the equipment were completely accessible to you, and you could do anything with VTR, what would you do?

QUESTIONNAIRE
(CONT.)

13. Comments, questions, criticisms, reactions.....

Name*

Address

Age

Years at the Parish

Group membership at the Parish

Sex (if name withheld)

*No names will be published in any form. They are only for the supervisor to use in correlating events. Should you wish to remain anonymous, please fill in the information after address so that a profile can be made of respondents.

DOCUMENT 22

GENERAL QUESTIONNAIRE EVALUATION

Eight people responded to the questionnaire--five teenagers (three boys, two girls) and three women in their 30's; they belong to such groups as the Y.P.F., the acolytes, council, Young Women's group, Couple's Club, Women's Council, and Handbell Choir.

Only one of the eight had had previous contact with VTR-- she had taught psychological and social aspects of nursing care in a video-tape lab. However, a technician did all the taping and replay, so she never had an opportunity to learn how to use the equipment.

Almost all had experience with still photography and with making home movies.

Three had used video-tape in school for special projects such as documenting shoplifting techniques, but the others had had no experience since October 1 other than at the Parish.

There were various answers to the question "Describe the nature of your experience with VTR at the Parish". Two boys used it in the workshops and also spent afternoons to become more familiar with equipment. Another taped special services at the Parish with a friend, and also took it around the town to get people's reactions to video-tape (most showed no interest at all). One woman found it exciting to be able to operate the equipment and to take part in a creative experience. The group experience made it even more fun for her. Another woman took part in three groups' meetings that were taped. She commented that it gave the participants tremendous insight into how they sounded and appeared to others, as well as an "instant re-cap" of the ground covered. Another tape of her group was used by their planning committee to pick out issues for further study, "on the basis of the needs and abilities as shown on the tape."

Three rated their knowledge of VTR as 5 out of 10, two as 3 and two others as 8 and 10.

Some of the factors influencing the rate of learning about VTR at the Parish:

- a) the workshops were very helpful--sharing of ideas with group members and experts in a relaxed atmosphere, ability to implement ideas right away and to actually manipulate the equipment.
- b) "My own use of VTR where I could experiment and learn from my mistakes. This is where I learned about it the most."
- c) "Just my own willingness to dive into a new and great medium like video-tape."

DOCUMENT 22

d) The fact that the tape is not readily available slowed one woman's rate of learning--she suggests that a lending system be set up.

Only one had ever anticipated using VTR before October 1--he had signed up for a TV production course in high school. Another had never heard of VTR and another had always thought it would be fascinating.

Three high school students planned to use VTR in school--for example, in a social studies project, in a school play, and in a film course. Two others would like to use it in teaching a class of retarded children, in a course on psychiatric nursing and in exploring uses in Christian education. Two don't plan more use of VTR--"I don't see how it can be used."

When asked how their attitude toward VTR had changed, most commented that they simply became more familiar with it. One woman came to realize how easily one can slant a video-taped report to a particular point of view, and how important issues can be easily clouded. One boy originally thought that VTR "wasn't very practical" in comparison with a movie camera which could do special effects with different lenses, etc. But his opinion has changed somewhat after seeing how video-tape can be replayed immediately, whereas you have to wait a month or so for processing movie film. He hopes that technology will develop VTR so as to make it "more versatile". One woman questions the VTR's use in the Church. She wondered if it could ever be more than a toy. Other comments were: "The equipment is so expensive that the risk of damage is great to the Church" and "the question as to who owns the VTR, who should use it, and for what purposes, have not been answered yet."

The ratings of levels of involvement with the Communications Study ranging from 1 (completely out of it) to 10 (frequent use of it and contact with the Study) were 2-2-4-5-7-8-9-10.

There were many influences on levels of involvement:

- a) the high school audio-visual club
- b) Ralph Pitman
- c) the lack of encouragement for adults to participate
- d) previous experience with a movie camera
- e) relaxed atmosphere and group experience

There were many ideas for use of VTR if the equipment were readily accessible, such as:

- a) making a television show
- b) becoming "totally familiar with it"
- c) making a "how-to" film on obtaining money to finance low-cost housing

DOCUMENT 22

- d) working with the historical society in making an oral and pictorial record of people in the town who remember outstanding events of the past.
- e) "making video-tapes for pay TV on everything !"
- f) recording movies on TV so that "if I can't stay up for the entire movie I can just turn on the VTR and record it."
- g) making documentaries, "bringing the outside world to the people who can't see it or who don't want to see it"; broadening the field of communication.
- h) giving retarded children a new way to express themselves.
- i) "experiment with it until I couldn't think of anything else to do; maybe I would try again to interview people."
- j) use it as often as possible to record significant events at the Parish.
- k) making a short documentary to show new families -telling what goes on at the Parish.
- l) exploring it's possible uses for the elderly and ill to make them feel more a part of church life.
- m) initiating new approaches to the Sunday school; assessing old and new methods.
- n) "There is no end to the ways I'd use it!"

Comments, questions, criticisms, reactions.....

- a) "I think the program is fantastic, but more publicity was needed to get a bigger response at the Parish."
- b) "Why didn't we know we could use the VTR freely? Could we? Can we?"
- c) "....valuable tool in studying learning process in an analytical as well as instructional sense....hopefully not focusing upon 'good' versus 'bad' but by trying to understand the process of involvement."
- d) "The whole idea of allowing young people to create their own program is most exciting."
- e) "Future uses of VTR in the Parish were supposed to be defined, but it all sounded very vague and I didn't think the aims were communicated fully or clearly to the parish as a whole."
- f) "It is extremely important that any future VTR program be implemented in a well-thought out manner so that the entire parish will find it a productive and creative, rather than an expensive infrequently used hobby."

DOCUMENT 23

THE PARISH
STAFF SUMMARY QUESTIONNAIRE
JANUARY 1972

THIS QUESTIONNAIRE IS TO PROVIDE SOME CONTINUITY TO THE REACTIONS OF THE PARISH STAFF TO THE MEDIUM OF VIDEO-TAPE PERSONALLY AND IN THEIR ORGANIZATION.

IT IS HOPED THAT THE QUESTIONS WILL NOT RESTRICT THE SCOPE OF THE REACTIONS; BUT WILL SERVE AS STIMULI FOR FURTHER REFLECTION AND COMMENTS.

THE QUESTIONNAIRE INCLUDES THE STANDARD FORM FOR STAFF.....AND ADDENDA APPROPRIATE FOR INDIVIDUALS.

CONSISTENT WITH THE POLICY OF THE CHESWICK CENTER THE INFORMATION GATHERED THROUGH THIS AND OTHER INSTRUMENTS WILL REMAIN ANONYMOUS, AND CONCLUSIONS WILL BE MADE PUBLIC.

RALPH W. PITMAN JR.
PROJECT SUPERVISOR
DECEMBER 21, 1971

STANDARD FORM

1.

1. What is your position at the Parish?

2. How long have you been at this parish?

0-5 _____
5-10 _____
10-15 _____
15- _____

3. How long have you been in parish work?

0-5 _____
5-10 _____
10-15 _____
15- _____

4. How would you describe your professional concerns?

5. In your opinion, what is the goal of the Parish?

6. In what ways does the parish approach this goal?

2.

7. How can VTR aid the parish in achieving this goal?

8. VTR in the parish ministry is:

essential	___
very helpful	___
helpful	___
not helpful	___
an inconvenience	___
a menace	___

9. Assess your level of involvement with VTR and the Cheswick Study since October:

actively involved	___
occasionally involved	___
passive involvement/interest	___
not involved	___

10. What did you find difficult about using VTR?

3.

11. What did you find easy about using VTR?
12. In your experience, which groups or individuals took to VTR easily? Why?
13. Which groups or individuals did not take to VTR easily or resisted its use? Why?
14. How do you assess VTR as a tool in your profession? Please cite specific examples where appropriate.

4.

15. In what ways is the Parish typical or different from other parish churches?

16. In your opinion, how might VTR best be used at the Parish?

17. How might it best be used at other parishes?

18. How did you feel when you or a group you were in was being taped?
Please cite examples.

5.

19. General reactions, comments, criticisms, recommendations, feedback, etc.:

DOCUMENT 23

STAFF QUESTIONNAIRE SUMMARY

The Assistant Minister 2 and the D.C.E. of the Parish answered questionnaires. They have been at the Parish five and fifteen years respectively, the latter having spent ten additional years in church work in colleges and on a national level.

The Asst. Minister described his professional concern as the hope that the Church become "a healing and reconciling community," and the D.C.E. described hers as with people, planning and conducting programs of Christian education in the parish.

To the Asst. Minister, there are as many goals of the Parish as there are people working in the Parish--these goals are accomplished through general and specific pastoral work, such as house calling, counseling, crisis visitation, preaching, celebration. To the D.C.E. the Parish's goal is to develop a community of caring persons, deepening their Christian faith, helping them to discover and exercise their unique ministries--this is done "in practically every conceivable way (perhaps limited by lack of imagination)."

According to the Asst. Minister, VTR can aid in achieving these goals by improving the efficacy of communication. "Simply seeing oneself on VTR promotes insight, and insight promotes change"; and educationally, it's very useful. "In all of this, however, it must be used delicately." The D.C.E. agrees that communication is essential to the parish and states that if the time is taken to really use the medium, VTR could be invaluable.

The Asst. Minister thinks that VTR in the Parish ministry is both essential and an inconvenience (which is true of many things); the D.C.E. believes that it is helpful and could become "very helpful" if more time were taken with it.

The Asst. Minister assessed himself as "actively involved" (compared to the rest of the staff); the D.C.E. assessed herself as "occasionally involved" because of her problem with time.

The biggest difficulty in using VTR was ignorance of technical aspects. Undefined goals and the lack of time were other problems cited by both.

To the Asst. Minister, the easy aspects of using VTR were having fun, and observing through feedback things that may have escaped him earlier. The workshop showed the D.C.E. that a group of interested people can get involved in using the equipment rather effectively in a short time.

It was agreed by both that the Youth Group took to VTR most easily; because of their tremendous spirit of adventure, because all of them are

DOCUMENT 23

concerned with their self-image, and because they had a chance to use the equipment themselves. Next, the Young Women's Group used the medium because the members took it as a much needed educational and planning tool.

The Asst. Minister thought that the staff seemed to resist the use of VTR because members were unable to confront each other with disagreements. The D.C.E. thought that none of the groups or individuals resisted its use, but that its availability was not known to all the groups.

Both staff members think that VTR is a "terrific tool in group processes and in general education."

When asked how the Parish was typical or different from other parishes, the D.C.E. stated that it was typical in providing services, various programs, and projects for people of different ages and interests to be involved in. The difference is that these programs and projects are more varied, imaginative, and creative, than in many other parishes. She says, "I believe it is a very alive parish, concerned with the issues of the day, willing and able to change its ways, and open to community involvement." The Asst. Minister couldn't answer for other parishes, but wonders "if the Parish is adequately healing and reconciling people to themselves and to the world."

The Asst. Minister thought that VTR could be best used at the Parish in defining parish goals; the D.C.E. listed these possible uses:

- 1) training groups of individuals
- 2) facilitating program planning
- 3) communication
- 4) for use in planning with various groups
- 5) for community service.

As to how it could be used in other parishes, both thought that VTR could be adapted to any parish's needs, and that the answer would depend on the particular parish.

The Asst. Minister felt comfortable while being taped; the D.C.E. was a little self-conscious at first, but soon overcame it.

General Comments:

"Very worthwhile on the whole."

"Ralph's more frequent and regular presence would have forced us to do more."

"Another time of year might have been preferable in the average parish."

"I think no group's activities should be so precious that the people in it cannot trust the staff to be considerate and discreet in the use of tapes. There should be a mutual trust and respect."

"The Parish is beset with grave staff problems and I feel that these must be resolved before great changes will take place in the parish. VTR got caught, I think, in the midst of this!"

"The Committee should set forth guidelines on the use of equipment."

PART II

The specific events of the study, the material collected during the review, and the subjective experience of the supervisor, represent a complex body of material which draws a very useful picture of the parish and its experience with video-tape. The material reveals a lot about the parish and even more about what happens when a communications medium is brought into such a structure.

Rather than spend a great deal of time analysing specific events which would only serve to highlight one parish, it will be of far greater value to identify recurrent themes, and identify the phenomenon which occurred. The major themes indicate a type of parish, and the experiences of this parish lend themselves to useful generalizations. If we approach the themes as symptoms we can work towards a diagnosis of the phenomenon which occurred. It should be remembered that our goal is not to develop a critique of this particular Parish, but rather to establish a conceptual understanding of what was experienced in the Parish so that the dynamic relationship of parish and communications technology can be analysed.

PART II

Chapter 1.

SYMPTOMS AND THE SHELF SYNDROME

SYMPTOMS

I. Lack of Publicity

Many times during the study the supervisor was asked about the purpose of the communications study. Only occasionally did lay people ask how they might use video-tape, for themselves or their group. The staff, on the other hand, often asked the sup. for suggestions for using tape in specific situations.

During the review with the youth group the sup. was surprised to hear that for some, the review was the occasion for the first real explanation of the study. One young person who sits with voice but no vote on the Vestry said that the supervisor's appearance at the vestry meeting in November was the first time the vestry had any formal explanation of the study.

Before the study began, the Cheswick Center provided a proposal for the study and a description of the goals of the Center itself. Early in the Fall the sup. gave the Rector a policy statement (Document 1) and met with him and the staff to clarify roles and objectives. This information was expressed only indirectly and apparently inadequately to the lay people in the Parish.

II. Staff Leadership Style

The staff was experiencing a conflict of leadership styles which was expressed most clearly in a discussion during the review of the youth conference tapes (Document 21). The issue under discussion was conference philosophy, but implicit in the positions was a basic difference in understanding of the function of the professional staff in a parish.

One staff member felt that a conference is to build leadership skills

and other skills related to group living. The other staff person held that, skills might well be a by-product of a conference, but the main purpose is to provide an occasion for fellowship. The former is suggesting a consultant model for staff leadership; the latter the model for staff of producer/provider.

The dominant staff mode at this Parish seems to be the producer/provider. The consequence of this style was expressed by a member of the staff during the staff Review when the comment was made that there is, "a great lay dependence on professional leadership". This staff person said that he would be very surprised if any groups in the Parish initiated a use of the medium which was not first conceived by the staff; this is because the pattern was well established, that the laity receive what the staff produces. This is not to say pejoratively that staff are dominant and laity passive, rather they both actively respond within defined roles.

III. Time and Scheduling

Time was always a problem in the study. There was never enough time for the sup. to meet with the staff. When there were meetings they were frequently interrupted by other commitments. The sup. was never able to meet at one time with the whole staff, because, presumably such a meeting could not be arranged. The staff informed the sup. at the beginning of the study that experimenting with the medium would be difficult as most of the groups had already scheduled themselves through the Christmas season. The sup. was encouraged, however, to do all he could, given the time and scheduling constraints.

This phenomenon raises several issues, but the one which is most valuable to the study was expressed clearly by the DCE during the sup.'s final days at the Parish, "One thing I have learned about is the time necessary to introduce something like this."

The Parish as a whole experienced great difficulty in "moving over" to make room for the new technology. Given previous time commitments, it was very hard to find time for experimentation. The atmosphere

seemed to be conducive to efficient operation of proven techniques, and to militate against innovation which involved significant risk or time commitments.

When discussing the time problem during the Staff Review one of the staff members suggested that the roots might lie in the staff's professional self-understanding. The staff was discussing another staff which seemed to place a high value on experimentation and innovation. This staff member concluded that the innovative staff understood themselves to be a staff of specialists, who were always concerned to find new tools to help them do their specific jobs. He went on to characterize his staff as generalists who do a little of everything. He said, "We are a staff of generalists, thus it is hard to focus on the implementation of a new process. As generalists we are trying to fit a new process into a number of already existing situations."

IV. Role of the Parish

A theme which is related to the staff leadership style is the one which involves different expectations about the function of the parish. Perhaps each individual in the parish has a different idea of what he or she wants the parish to accomplish, but there are two basic attitudes which seem to recur.

One attitude understands the parish as a small service institution which is owned by the vestry and managed by the clergy. To these people the vestry exercises minimal control of the day to day decision making and is primarily responsible for fund raising and general policy decisions. Executive responsibility in such a parish rests indisputably with the Rector. This view is a widely held view and seems to be a workable model for organization. One major consequence of this model is that the non-vestry laity tend to see their role as responding to the services provided by the staff. They might be hesitant to initiate action doubting their potential for influencing the parish. Responsibility for programs rests with the staff in such a structure.

The other major view understands the parish as a community in which labor is divided on the basis of professional ability, time, and interest. The staff tends to function as a team and the Rector is integrator of the programs in which staff and laity are involved. The vestry might take a more active role in such a parish and be more representative of a broad constituency. Programs come from lay initiative and lay leadership is emphasized. Such a parish is often in innovation but may suffer from organizational instability.

An example of the deeply held attitudes which people hold about this Parish is the anxiety that the young women had over confidentiality of personal material that was taped. When the women first raised this question to the staff member who was working with them they were afraid that other staff would review the tapes and have access to private information. Even though the staff stated that they would never violate such a wish, the women still kept their tape away from the Parish. There was a feeling that the Parish was the domain of the staff and that their privacy would best be maintained outside.

Another example was the expression of doubt by the young people that the VTR was really available to them, in spite of statements by the sup. and the DCE to the contrary. They felt that the Parish was something other than themselves, even though they weren't too sure what that might be.

Attitudes like these suggest that this Parish operates as a small service institution with a high degree of control from the top and the laity responding to staff programs.

V. Ethics

During the staff review one of the staff mentioned the taping of the annual women's luncheon. He felt that most of the women probably had no idea why the luncheon was being taped and that they had a right to know why their picture was being taken and how it was going to be used. This is similar to questions of privacy which are currently being debated in commercial broadcasting.

Early in the study the staff also were concerned that the study be conducted in a pastoral way. As the study progressed, "a pastoral way" came to mean, a way which does not violate the right of the individual to privacy. Communications media are far more exact than human memory and at times they are far less kind. Media such as video-tape also have the potential for editing which can distort or misrepresent a situation. Even the shots which the operator chooses are selective editing which may be unfair to individuals. People in the Parish were assured a number of times that they had the right to edit material immediately after it was shot if they felt it was distorted, or too sensitive to be recorded. In spite of these assurances, it was clear during the study that this medium posed serious ethical questions which had to be faced before it could find a home in the parish.

There were several other themes which recurred in the study, but the five which are mentioned here are symptomatic and give vital clues to unlocking this Parish's communications puzzle.

Based on the five symptoms let us attempt to draw a picture of this Parish. It is a highly centralized parish where the major responsibility for decision making rests with the Rector. The vestry has a well defined area of responsibility which is understood as secondary to the executive function of the Rector. The vestry is perceived as less than the Rector and more than the laity, and thus they are not truly representative of the laity. The average parishioner has access to decision making through the staff or through the Rector himself. The self understanding of the parishioners makes it unlikely that they would seek to directly affect the decision making, but if such a situation did exist at least two factors would work against its success. First the staff is very busy and there is no time set aside for policy making with the laity. Second the staff schedules the Parish far in advance, so significant change would have to be postponed for several months or a year before there would be an opening in the calendar.

The staff itself is a highly competent group of generalists who do a

wide variety of tasks in the Parish. There seems to be some tension in the staff about professional styles, and operating philosophies. The status quo is in favor of the generalist model, and a centralized rather than a team ministry. Staff is not directly involved in policy formation, but rather have responsibility for expressing policy as indicated by the Rector, in specific programs.

This is a Parish where there is little lay autonomy. That is, Parish groups are led or attended by staff: The staff reserves the right to review the activities of any group that meets in the Parish. This is another source of disagreement among the staff but it is a well established pattern. The consequence of this is that parishioners expect the presence of staff in their meetings and defer to their professional abilities.

Thus the Parish is Rector centered and is guided by his leadership. The staff function under him and to the extent that they complement his style they are well supported by the traditions of the Parish. Should a staff person not operate in the style set by the Rector there is little institutional support and less access to decision making.

THE SHELF SYNDROME

What happened with video-tape in this Parish is directly related to the organizational structure. The proposal was presented to the Rector and he made decisions about who the supervisor was to work with, funding, the autonomy of individuals using the machine, etc. The decisions of the Rector had a direct effect on how the study and the medium were perceived and how tape was utilized in the Parish. To be more specific, the decision not to consult the vestry before beginning the study meant that the study and the introduction of VTR had no general policy implications. Thus it was not to be understood as a new direction for the Parish, but rather a continuation of previous policy. Since the supervisor was encouraged to work closely with the DCE and the other staff, the study was perceived as a staff program and the supervisor appeared to be an adjunct of the staff. The laity expects ideas and programs to come from the staff and thus many of them waited to see how the staff wanted to use VTR. The prevalent attitude seemed to be that something new was happening to them but that it would be interpreted by the staff. The problem with this was that the staff did not have the time or the motivation to begin any serious study of the new medium. At best VTR was understood as an expensive acquisition of audio-visual equipment, one that was too expensive to allow open access and one that no one really knew how to use.

The result which was emerging even before the supervisor left the Parish is "the shelf syndrome". Time after time in organizations new media are acquired, amidst great expectations, but without any support in the system for utilization. The medium, then, becomes a source of frustration rather than a tool for communication. Eventually the hardware finds a home on a shelf and for the time being it is out of the way. In spite of best intentions the hardware often spends the majority of its time on the shelf, and the medium becomes an embarrassment or a painful memory.

Obviously I am generalizing and there are many degrees of the shelf syndrome. The pattern, however, is the same in many cases, and the frustration is a common by-product of the introduction of a communications medium such as video-tape in traditional institutions.

The shelf syndrome and all its unpleasant side effects are the products of two factors which need to be understood before anyone should even consider bringing video-tape into an organization like a parish. The first factor to be considered is the organizational structure, the context, or system in which the medium will be used. Second, it is important to have a clear understanding of the difference between communications media (such as tape or computers) and audio-visual aids (such as blackboards or overhead projectors). If we examine these two factors carefully some principles emerge upon which an analysis of the Communication Study can be founded.

PART II
Chapter 2.
CONCEPTS

An organization can be compared to an electric motor. A motor is made up of many components which function in relationship to each other. An electrical system begins with raw energy and shapes it to do specific work. It can be said that the motor defines electrical energy and renders it useful. An organization is composed of individuals who are organized in a particular way to achieve certain goals. The organization begins with raw information which may be expressed as previous experiences, cultural traits, environmental influences, common needs or other human motivations. The organization develops as the individuals see the need to work together to bring order out of their various needs. The organization, then, defines information and uses it to affect the desired end.

Since undefined electricity as such is of no value, the defining components in an electrical system are crucial to its success. If electricity enters the system in a random fashion the system will at best operate inefficiently and at worst be destroyed by energy which it was not built to handle.

Similarly, an organization which runs on information must define the energy it needs to operate. There must be some component which renders the informational energy useful. An organization may also receive information which it was not designed to handle, and the consequences, from inefficiency to destruction, are often expressed in human terms.

In very general terms there are two options for structuring organizations which are supported historically. Both are capable of defining information, and both are capable of integrating individuals into a useful system. Like the electrical system, however, the definition of the energy input determines the relationships of the various components, and the nature of goals the system is capable of achieving. The two options, which of course have limitless variations,

are the paternal/family model, and the tribal model.

The tribal model seems to be the primitive form of human organization. A group of people find themselves in a similar area with similar problems and they join together to share resources and attack the common foe. In some cases the foe may be the environment which necessitates a team effort to hunt for food, to protect the children, to provide shelter, to survive. In other cases the foe may be the oppression of other social organizations which drive a small group into an alliance, again for physical or ideological survival. The tribal organization tends to be agrarian, or at least to find kinship with organic processes. Information is defined by the common need and may be expressed as survival. The defining component or government of such an organization defines the process necessary to achieve common needs. The tribe is often introverted and outside influences represent dangerous information because it often is operating against overwhelming odds and it finds its strength within. The tribe does not concern itself with progress if by that we mean expansion and change. Progress for the tribe is often merely having maintained cohesion for another day. The community is the monument to the organization and its existence is the highest value. The strength of the tribal model is in the community it generates. Human beings are valued as members of the tribe and there is the potential for rich interdependence and exchange. The weakness of the model is that in its inwardness, and its tendency toward stasis, it has very little resiliency. The tribe can lose the battle against its adversary and have no way of accomodating to the consequences. If alien information overwhelms the organization, it is often destroyed with no remnant. The culture exists for the model as long as the tribal entity remains intact.

The paternal/family model as a viable option for social organization is the consequence of growing social complexity. The paternal/family model is the model of the civilization builders. People who are not necessarily related geographically, or do not share common environmental problems may begin to organize themselves for reasons other than survival. This model is a commercial model and is product oriented.

The product may be wealth, military supremacy, intellectual and artistic achievements, or a combination, as is usually the case. This organization tends to be industrial and technological, even as it is seen in ancient history before those words had clear meaning. In such an organization the defining component or government defines the product to be produced and generates the processes necessary to achieve the desired end. The organization is open to new information through the governing body and depends upon a continual influx of new ideas and methods. The government, or father, supervises the education of the members, the children, and channels them into the processes which are most beneficial to the organization as a whole. As the father provides for the children, the governing body supplies the members with the information they need to perform efficiently. The paternal/family model is very concerned with progress defined as growth, and diversification. The strength of this model is its capacity for building. It is a great synthesizer and can integrate radically diverse components to accomplish impressive tasks. The weakness of the model is its total dependence on the father. The children must always remain children or overthrow the father entirely. The model is top heavy and has limited mechanisms for regeneration from within.

If we carry the analogy of organizations and electronic systems one step further it can be used to indicate aspects about communications media which make them quite different from audio-visual aids. In an electrical system as there are parts which make electricity useful, there are parts which use the energy to do specific tasks. In other words, once the energy enters the motor it is used by coils to generate an electromagnetic field which in juxtaposition to another field creates motion which may turn a shaft or be used in some other way.

The defining component and the working components in a motor are analogous to the government or policy forming body in an organization and the people who are responsible for administering specific programs. The policy makers have access to raw information. The program people take the information which is defined as policy and give it concrete expression in programs.

The policy makers and the program people need various tools to do their work, and in our society there are many sophisticated devices which can be used. Devices which are designed specifically to handle information are communications tools.

There are communications tools which are designed to aid in the process of information definition. These tools are capable of receiving large amounts of raw information and storing it in a way that will make it accessible in the future. Information which is recorded, stored, transported, and made available for retrieval is also available for definition. The refined information may then be handled by the same tools and transported to the program components of the system.

At the program level there are tools designed to use information. These tools begin with specific information inputs and express them in various ways. The value of these tools to the programmers is that they reinforce information and help the system to do work that is consistent with the stated policies.

The tools for definition are communications media such as video-tape, computers and such media as print and film when they are used in the process of recording, storing and transmitting information. The program communication tools are audio-visual aids or instructional aids which assist the program leaders in doing their tasks.

Before applying the concepts to the parish study there is one other concept which will be important to grasp; this is the phenomenon which occurs in electric motors called "Back EMF"¹. This refers to the tendency of a motor to generate electricity from its own operation rather than from the power source. In a motor the Back EMF is controlled lest it harm some component. An organization can experience something similar to Back EMF when the program components begin to define information their own way, thus creating a tension in the system. Information begins to be defined from two different sources and the organization assumes different and sometimes contradictory identities. This process can be called feedback or Back Information.

1. EMF stands for Electro-Motive Force which is the term for raw, undefined electricity.

Some Back Information is as inevitable in an organization as it is in an electric motor. Most organizations have some way of handling it and controlling its effect upon the policy. Sensitive government monitors the Back Information and takes it into account in its ongoing task of information processing. However, if for some reason the Back Information occurs without the knowledge of the governors, or if it occurs in a form which they are not equipped to handle there can often be serious consequences in the efficiency of the organization.

The misuse of communication tools is a major factor in uncontrolled Back Information. With McLuhan and the communications industry singing the praises of communications technology, and individuals and organizations rushing headlong into the post industrial, electronic age we find ourselves with a proliferation of communications tools and a dearth of understanding about their proper place in the business of an organization.

Using our concepts we can describe the effect of misapplied communications tools. Imagine an organization either tribal or paternal, in which all the members are enthusiastic about all new communications hardware but do not make a distinction between information defining tools and program aids. This organization has the opportunity of purchasing a video-tape system. The organization is not sure exactly where the tool can be most helpful so it is made available to everyone, to design their own uses. The policy makers and the programmers begin to use the VTR in as many ways as time and imagination allow. Soon the organization begins to experience some friction. It seems the policy makers are using the VTR for public relations, to show major events to people in the larger community. The image they project, through their selection of events and editing is that this organization is open, active, and responsive to the needs of the community. Taking the lead from the policy makers, that this organization is to be open to the community, some program people begin to tape interviews around the town. When these interviews are played back in the organization, they indicate that the community does not perceive the organization the way that the policy makers intend. Two sources of information begin to compete for influence in the

organization. One says that we are open and responsive and that we should continue with what we are doing, the other says that we are closed and that a change is indicated. The shared value is openness to the community but the definition of the information, the motivating force for action, is very different.

The problem in this organization is readily apparent. VTR is being used to define information in both the policy and program functions of the organization. When such a situation exists members of the organization tend to take sides with one source of information over the other. An "us against them" battle is likely to ensue with both sides seeking dominance through amplification. Since basic definitions are in question there is often a great deal of misunderstanding, and good intentions are experienced through definitions which make them appear threatening.

In theory, the ideal is the organization which understands its policy and program functions clearly. It also has a conceptual grasp of the appropriate tools available for each to accomplish its purpose. From among the tools the governing body selects the combination of functions and technology to move the whole organization toward the desired goal, whether it be production or survival.

PART II.

Chapter 3.

BACK INFORMATION IN PRACTICE

If we apply the models we have been developing to the Parish which hosted the communications study, we can see that what happened was the direct result of organizational structure and the variables which were introduced by the general introduction of video-tape. Again, let us summarize the history, but this time with reference to the models and terms we have developed.

The Rector and the DCE expressed no understanding of VTR. They had heard that it was reasonably priced and that it had many exciting uses in education, publicity, and entertainment. They hoped that the Cheswick Study would give them some indication of the best way to use the medium in their Parish. The intention was to make VTR available to any group or individual who expressed interest. However, by introducing the medium to the vestry well after the study had begun, the Rector indicated a decision that VTR had no significant policy implications. Therefore, the medium was made available exclusively at the program level.

Two groups in the Parish became interested in the medium, The Young Women's Group, and The Youth Group. These two groups began to devise their own uses for the tape.

Before long these two groups began having access to new information. The planning bodies of both these groups became anxious to review their own material. They were impatient with staff time tables and concerned about their rights to review and dispose of their own tapes. The medium brought to a head a growing concern over the roles of staff in their meetings. With access to information via tape many of the traditional staff functions became superfluous. Tape made outside resources available and it made past events available for review without the need for a staff person to summarize. The tape began to build a sense of group identity as these groups wrestled with questions of what to tape, what to do with the tapes, who was to do the taping. They

had a tool and in the absence of clear direction from the policy makers they had to define for themselves what they were in the business of doing, and how VTR could be of help.

As group consciousness developed there was less of a need for staff as teachers and leaders. The real need was for staff as consultants, people who were available with skills to help the groups do what they wanted to do. In effect, the groups were beginning to think like policy makers. The groups were beginning to generate Back Information, and the staff, which has responsibility for executing the formal policy, was caught in the cross-flow of information.

In this Parish VTR exacerbated a conflict of information which had been on the horizon for some time. The Parish policy with its rector - vestry - staff - laity hierarchy has traditionally been expressed in terms of growth, progress, production of elaborate liturgical events and social service programs. The Parish formally defines its information through the paternal/family model. The two active VTR groups with simple internal structures, and planning groups selected more on the basis of time and interest than professional expertise, became increasingly concerned with internal maintenance and quality of relationships within the group. They were not concerned with growth except as it supported internal cohesion. They did not express a great drive to reach out beyond their borders and they seemed to view their groups as havens from already over scheduled lives. These two program level groups were defining their information through the tribal model. The result in the Parish was an ideological split which divided the Parish into "us and them" camps on certain issues. Staff tended to side with one model or the other and the formal policy makers experienced signs of unrest such as financial problems, decreasing attendance, and staff conflict.

To summarize, the VTR was serving to amplify the Back Information flow in the Parish and since the traditional information definers, the policy makers, had very little understanding of the source of the amplification, it was very difficult for them to respond to the conflict.

PART II.

Chapter 4.

TECHNOLOGY AND ORGANIZATIONS

There is a relatively new field which has developed in response to increasing complexity in industry and technology. The development is generally referred to as "consultation" and it involves several different techniques. Consultants differ widely in their training and methods, but they have certain principles in common. The consultant is usually a third party. That is, the consultant is normally not a member of the organization which uses the service. The consultant is usually brought in from outside to help the organization get a new perspective on their operations or to solve a specific problem. Generally, the consultant is hired by the policy makers although he may work on a program related problem. The consultant may gather information and make specific recommendations to the policy group or he may work with them to build skills in such things as information gathering, goal setting, planning, and change.

The consulting process developed in response to organizational problems. The consultant is brought in when the leaders of the organization feel that they are not doing what they should be doing. In other words, the consultant is rarely brought in to redefine the organization, rather his job is to help the policy makers realize their definitions.

If a consultant were selected to help the Parish under study with its problems, the process might involve a review of the situation to determine problem areas, and then perhaps the consultant would work with the vestry in goal definition. Next alternative models for development might be considered, and a more efficient policy structure could be designed. Finally, the consultant might help the vestry build a feedback mechanism which would allow them to respond to Back Information without damage to the system. Most consultation would not go this far and there are only a few consultants who help their clients in such a comprehensive manner.

Regardless of the method a consultant uses the process affirms the distinction between policy and program functions in organizations. Thus, consultation in the Parish of the study would help the Rector and vestry become more responsive to the needs of the program groups. In other words, the Rector and vestry would develop better ways to define information and re-establish the policy-program relationship in the Parish.

The major problem with this solution, and the reason why management consultants may find themselves solving yesterday's problems, is that it fails to take into account the effects of modern technology, especially electronic communications media, upon the culture and the institutions which give it expression. A Rand Study prepared for the Russel Sage Foundation titled The Social Effects of Communication Technology indicates the seriousness of this problem:

"It is by no means clear what the consequences are of supplying a greater and greater number of people with tools whose implications they scarcely understand. A communication device that does not merely transmit information, like the telephone, but is capable of manipulating information, like the computer, poses problems far more difficult than have been faced before . . . Perhaps there is an upper limit to the degree of complexity a system can tolerate before breaking down, unless the individuals operating and using it have themselves changed as much as the systems they use." 1

Electronic communications media by their very nature pose a threat to traditional social models and values. The people who use these media to challenge the dominance of institutionalized values have a powerful weapon. However, this challenge, which we have called a guerilla movement represents much more than a polite competition between organizational philosophies. The tension which we are experiencing in all our institutions is the life and death struggle of the traditional industrial culture to maintain power over an emerging technological culture. The guerillas are responding to the new technological phenomenon. They are program people using the tools of technology to articulate a

1. The Social Effects of Communications Technology; Herbert Goldhamer, editor. A report prepared for the Russel Sage Foundation, Rand R-486-RSF, May 1970, Santa Monica, California.

radical new policy. In The Technological Society Jacques Ellul writes of the inevitability of the technological culture in the following way, "Self Augmentation (of technology) can be formulated in two laws: 1. In a given civilization technological progress is irreversible. 2. Technical progress tends to act, not according to an arithmetic, but according to a geometric progression." ²

Communication technology has outdistanced institutional reality in our society. While organizations developed methods such as management consulting to solve problems, technology was moving rapidly ahead rendering the solutions obsolete. The consequences of solving problems generated by advancing technology with solutions based on non-technological models is that the technology is never understood. The designers for change try infinite varieties but they are only shifting the old pieces around. They deal with technology as a force which must be brought under control and its harmful effects minimised. The effect is that the designers "dehumanize" technology. When the assumption is that technology provides tools to help us do what we have been doing better, it is judged by yesterday's standards of performance. Technology is understood as machinery which is either efficient or not. With efficiency as the measure of value, technology appears to be a completely amoral process.

To some the concept of a moral technology is absurd. Technology, they say, is merely a modern term for industrialization, or automation. In such a view man is the moral agent and his tools are amoral. Ellul hints at the reasons for thinking that man can be separated from his tools. He writes that this attitude has come about because of the difficulty of measuring the total progress of technology. The tendency is to measure technology by economic standards of progress, and thus efficiency is a supreme value. To be sure, technology does lead to efficiency, centralization, growth, etc. but when these are taken as standards, in Ellul's opinion, it reduces technology to techniques of production. Technology, on the other hand, is a total

2. The Technological Society, Jacques Ellul, Vintage Books, 1964, page 89.

process involving "mechanical, economic, psychological, and sociological factors"³, and is man's most creative process in that "it creates the reality it describes."⁴

Technology has always been intimately involved with human processes. Even in its most primitive, mechanistic form it was the product of social man's creative efforts to accomplish necessary tasks. The level of technology is a monitor which can chart the development of human history. Such an historical study is Ellul's contribution to the field. For our purposes the point is that technology is not something that can be evaluated apart from man. It is an essential element of the human process and thus one which is fraught with moral ambiguities.

The essential difference between the industrial technology of production and modern technology is that the former assumes an unlimited potential for growth and is product oriented, and the latter assumes a limit to growth as such and is concerned with the process of managing existing resources. The industrial technology understood its problems in terms of making the policy-program functions efficient for attaining the goals of the organization. Modern technology, on the other hand, has refined the process and is primarily concerned not with the product but with the energy that moves the system. Modern technology is concerned with information, its formation, its recording, storage, transmission, selection, and definition. In the Afterword to Norbert Wiener's The Human Use of Human Beings Walter A. Rosenblith writes,

"Once we become aware of the pervasiveness of the concept of information in organisms, societies, and machines, it becomes plausible that information (provided that we can meaningfully define it which is not always easy) belongs among the great concepts of science such as matter, energy and electrical charge. Our adjustment to the world around us depends upon the informational windows that our senses provide. Our culture depends upon the relevant use of the vast stores of information that we have accumulated, and in a real sense access to specialized information is a

3. Ellul, The Technological Society, page 17.

4. Robert K. Merton's Introduction to Ellul's, The Technological Society.

form of feedback that may be equivalent to the advantages of economic, political, or military power. Hence our increasingly information-dependent society will need to establish reasonable standards with regard to such matters as privacy and secrecy and the right of use of physical channels of communication (i.e., TV, radio, etc.) and legislate accordingly." 5

The need for legislation that Rosenblith mentions is echoed throughout our culture. There is a growing sense of distance between the sophisticated centers of technology and the average man who is the recipient of the definitions. It is quite true that with the advent of complex and highly potent communications devices there is a great danger that information will be controlled by a small technological elite reducing the mass of men to what Merton calls "joyous robots".⁶ To some this is the only direction that technological legislation should take. It is certainly the logical direction if the old organizational models are all that we have.

However, technology which emphasizes information processes has another dimension which offers an alternative basis for legislation. The vast flow of information necessary to integrate a society as complex as ours permeates the entire culture. Individuals are immersed in quantities of information most of which they cannot use. Mass media broadcasts to a mass audience and thus overinforms the total population. This is not to say that every member of the society is totally informed about every issue, because over-information which is not readily perceived as useful tends to be absorbed only subconsciously. There is a cumulative effect of over-information, however, and this is expressed in a great variety of conscious and unconscious ways. In very general terms over-information in our culture has provided the resources for a major challenge to traditional structures which is expressed either through the guerilla movements which challenge our institutions, or utopian withdrawal which rejects structures entirely.

5. The Human Use of Human Beings, Cybernetics and Society, Norbert Wiener, Afterword by Walter A Rosenblith, Discus/Avon, 1967.

6. Merton's Introduction to Ellul's The Technological Society.

If we appreciate the nature of the guerilla challenge, those of us involved with institutions cannot avoid questioning the validity of the paternal and the tribal models for future organizational development. If over-information is the necessary by-product of technological sophistication, and if communications tools continue to be made generally available, organizations will inevitably experience greater and greater amounts of Back Information. The change in the culture from product to information orientation supports the flow of Back Information and it is reasonable to expect that governing bodies will only be able to stop the flow if they are able to wield complete power and shut down all human communication. Such a state was presented to us by Huxley and Orwell. The difference today is that it is a real and viable option. We have the choice of shouting down the emerging culture or allowing it to reshape our basic values and assumptions.

PART II.

Chapter 5.

THE HUMAN/TECHNOLOGICAL MODEL

New models for organizational development are illusive and outlined mostly through the negative experiences of traditional models. The Cheswick Center Study experienced the effect of over-information on a traditional institution. The study was a microcosm of what the culture is experiencing and thus it might provide a resource for the difficult task of model building that lies ahead. Short of acquiring the gift of prophecy we cannot predict exactly what these emerging models will look like. We can, however, extrapolate from experience and identify the principles upon which the models might rest.

With the amplification of Back Information, through overflow from the process of technology, and the growing availability of communications media, policy makers will find information being defined from all sectors of an organization. The policy function might no longer be the province of a specific group but rather the consequence of the process of information definition whenever it occurs. The organization, then, might no longer be defined by what it produces or provides, but rather by its configuration at a given moment. The organization which exists in the context of shifting definitions might measure its performance by the quality of information exchange, and the extent to which its content can be altered through changing definitions.

Perhaps the new model would exist in intimate relationship with technology and share the same energy source, information. Human values and technological values would no longer be considered separately and thus a new concept of human/technological morality would begin to emerge.

Leadership would be the result of enabling communications. The leader might be the man or machine who in a given situation facilitates communication and enables it to have a determinative effect on the organization.

Determinitive information exchange would imply an open ended model which draws its form from the inbreaking of the future. Definitions occur on the front edge of such a model and thus the institution leads a liminal life existing in a shifting framework.

If such an organizational model sounds hopelessly random and unproductive, perhaps some solace can be sought in the parable of the seeker and the sage. After a lifetime of searching the world for the secret of truth the seeker returned to his ancient master filled with sadness and despair. "Master," he said, "I have spent my life searching for truth and in the end I have found nothing." The sage replied with great solemnity, "My son, perhaps then you have found truth."

It is possible that we are to find our identity as a race in technological processes rather than sociological structures. This human/technological entity was prophesied by Albert Einstein. Einstein saw the infinite variety, and the infinite beauty in the universe; but as he worked he also was aware of the infinite interdependence of all the elements. The sign of his prophecy was the destruction of Hiroshima. The traditional definitions of man, his structures, and narrow understanding of technology obscured the fact of interdependence and used Einstein's theories to support the old models. The absurd situation of the atomic bomb, in which the theoretical basis for the intimate relationship of all created elements becomes the formula for total annihilation, can be seen as the symbol of the bankruptcy of traditional models.

Civilized man has very little choice but to begin seeking new models which respond creatively to technology. For the present the process may involve simply the experience of uncertainty. For many the thought that there is a void at the center of our hallowed institutions is frightening for it threatens many of society's most cherished values. The experience of nothingness, however, can be vitally important, for it may provide the possibility of new meaning coming from without. If the form is malleable it is free to receive new content. Perhaps in such a way organizations may exist with the capacity for transcendence,

and thus the capacity for transformation, which will enable them to function efficiently and humanely in a world of radical technological development.

PART III.

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PART III.
APPENDIX A
SUPPORTIVE ORGANIZATIONS

THE CHESWICK CENTER
17 DUNSTER STREET
CAMBRIDGE, MASS. 02138

REV. JOHN E. SOLEAU
DIRECTOR

KENNEDY/LEE INC.
AUDIO-VISUAL PRODUCTIONS
R.D. #12
HELLAM, PENNSYLVANIA 17406

MR. DONALD A. KENNEDY

THE EPISCOPAL THEOLOGICAL SCHOOL
99 BRATTLE STREET
CAMBRIDGE, MASS. 02138

THE VERY REV. HARVEY H. GUTHRIE
DEAN

APPENDIX B
REPORT OF THE PARISH VIDEO-TAPE WORKSHOP
DECEMBER 11, 1971

9:45 - 10:15 Introduction

The DCE introduced the Workshop giving a brief overview of the structure, emphasizing flexibility since the group was small, approximately 12 people including staff - Ralph Pitman, the DCE and Don Kennedy, a filmmaker and consultant to the Cheswick Center.

Ralph Pitman continued introduction giving some theoretical rationale for the schedule and further introduction of the staff. One goal which was emphasized was to demythologize the media and the experts, and learn to articulate their own needs and intentions.

10:15 - 10:30

Playback of a 5 minute pre-recorded introduction to equipment. This tape was done on Concord VTR with fixed camera. Donald Kennedy perceptively referred to this tape in the concluding section of the workshop as an example of a bad use of VTR. The tape highlights the difficulties of using tape in the film/presentational mode. To do such a tape well, to make it so it is better than live presentations, requires careful planning, good camera work, good sound. Frequent work in this mode would require a lot of time and very high motivation.

Citing examples of bad uses of tape in this way was not originally built into the workshop. Donald Kennedy introduced this from a critical perspective. In future workshops such examples and critical responses are recommended.

Ralph Pitman had originally seen the pre-recorded tape as a brief introduction and demonstration of VTR to be followed by a more precise live demonstration.

10:30 - 11:00

After the tape, all gathered around a table where the Sony system was spread out and all took part in "hands on" instruction. This was done leisurely, allowing ample time for trial uses and many questions.

Some technical observations: the switches were difficult for beginners to operate at first. A woman with glasses was unable to see an image in the viewfinder. There was surprise and interest in the ability to tape commercial television.

11:00 - 12:30 Visual Literacy Exercise

The group was divided in half with care to mix age, sex, and levels of experience with VTR. Each sub-group picked one feeling (anger and frustration were the two picked). They were given 5 minutes to plan a visual presentation of this feeling, and 10 minutes to execute it.

After both groups had finished the workshop reassembled and were given a short time to ventilate.

Ralph introduced the playback by saying, "We are going to try to guess the other group's feeling. The point is to use our experience as a way of developing our own expertise in tape, not so that we can become TV producers and do tape for anyone else, but so we can become experts in using tape for what we want to do."

The first tape was anger. It was recognized immediately. The discussion began with, "What said anger in the tape?" "What was learned about anger itself in making such a tape?" This discussion was brief in order to get on to the second tape.

The second tape was frustration. This also was immediately recognized. The tape was a discussion of frustration minus sound. The question was again, "What said frustration here?" (For the playback each group acted as their own technicians, setting up, rewinding, etc. Ralph Pitman and staff emphasized from the beginning that they were resources and not technicians. This freed Ralph and staff to lead discussions.)

Some techniques of shooting followed from discussions of tapes. "How to use the medium most effectively". Donald Kennedy was a valuable resource here. Several questions about technical problems experienced were discussed. Some understanding of the potentials and limitations of visual communication was achieved.

It was observed that the two tapes were of two models. The first tape dealt with anger in content and the second tape created the "content" in the audience. Ralph concluded by introducing the three major areas which should be considered in depth.

- 1 - communications environment at the Parish
- 2 - What is the role of the professional in this?
Are we setting ourselves up to compete with the Don Kennedy's in the world? Are we really in VTR production business?
- 3 - What is the experience of VTR? How does control figure in? Does tape empower individuals or organizations?

12:30 - 1:30 Lunch

During lunch an impromptu discussion began around one of the tables. This discussion came to involve several of the workshop participants and the decision was made to continue the discussion and let the afternoon begin naturally.

During lunch Ralph Pitman evaluated the proposed schedule which was to include small group discussion of the three major areas mentioned above and then using the Parish as the context, plan solutions to perceived communications problems. The size of the group plus the seeming interest in doing rather than talking, and the fact that they perhaps had not had enough exposure to the medium to move into substantial planning led to planning an afternoon which would be a deeper shooting experience, and give a feel for VTR vis a vis another common medium. The content of the afternoon session was drawn from the spontaneous discussion.

The areas being discussed all dealt with subjective reactions to mass media. It seemed that all the participants had fairly strong opinions about "media" and they all seemed interested in talking critically about "media" as experienced and "media" as it can come into Christian service. One question which got a lot of mileage was on which medium do you trust the most? The consensus seemed to be that we trust personal experience first, but then there was a difference. One felt that newspapers were more believable because the editorializing was more obvious. He felt that we could successfully discount those issues which seemed obviously slanted. Another person said they were afraid of TV because it was so much more believable than the others. It was observed that the tape was far more selective and its statement was more emotional and personal than rational and intellectual.

The discussion moved to what became a very significant question: "Is the ultimate goal of a tape like this to achieve technical excellence or did it achieve its goal being what it is?" Another way of putting the question is to ask, "Who sets the technical standards for 1/2" video?" This all came up when one woman commented that if given more time, or a week or more, the tape could have communicated the theme far better. "After all," she said, "television producers sometimes spend months developing a program." This statement made apparent the division between those who felt the 1/2" VTR was inexpensive, amateur TV and that technical progress by professional standards is important; and those who understood 1/2" VTR as a separate medium from broadcast TV, and that although a certain level of technical competence is helpful, it is not necessarily relevant. To this second camp, VTR is an in-house

1:30 - 2:30 (cont.)

medium which is more utilitarian than entertainment-oriented media. Half-inch VTR is instant, flexible and direct, and technical deficiencies are overlooked by those familiar with the content, or those who are looking for something specific such as a staff review.

The difficulty came when outside distribution was considered. If a group used tape for its own use, it would most likely be tolerant of technical problems. Would this be the case if strangers, even church people in another parish, saw the tape? The feeling seemed to be that tapes to be circulated should be approached differently than in-house tapes; however, 1/2" video, given its present level of quality, can never achieve excellence by professional commercial standards.

To move 1/2" VTR toward professional standards would require much more time, more expensive equipment and trained operators, producers and talent. Some in the group (staff included) felt that this would be rigging 1/2" VTR to push it into being another medium. If professional results are needed, then film or wider-format tape are more production-oriented media.

The question was left open as to what are the unique properties of 1/2" VTR.

The believability of radio was underscored by the Orson Welles "War of the Worlds" phenomenon.

It seemed that some media become more believable when you can tell when they are being deceptive. One woman, however, said that this had led her to protect herself by discounting a portion of everything she experiences via public media, because everything is contrived. She felt that TV is an especially contrived medium.

The conversation moved to the obvious question about the nature of contrivance. "Because something is contrived is it necessarily unreliable?" The discussion here focused on the parallels between church planning, scheduling, preaching, etc., and the process of producing public media. It seemed that the parallels are striking and that contrivance is a basic and essential process in communications. The difference is qualitative. The feeling seemed to be that we can learn a great deal from the processes which produce public media and should be aware that wisdom gained for commercial purposes is nonetheless useful. RP moved the group toward the afternoon exercise at 2:30.

2:30 - 4:00 Experiences in Tape and Print

The group was again divided in half. Group 1 was to talk and walk about the Parish and make a list of all the communications media which converged there. Group 2 was

2:30 - 4:00 Experiences in Tape and Print (cont.)

to plan and shoot a tape generally on the theme, "The Parish is Communications". The time limit was one half-hour. The groups were to switch tasks at the end of the half-hour, but time ran short and at 3:30 the two presentations were made and compared.

The comparisons were very interesting. The list included such things as paper, pencils, film, architecture, ritual, locked doors, etc. The tape was a cross-section of all the activities that were going on in other parts of the church that day. Where the list tended to be dry and rather tedious, the tape was visually exciting and enjoyable to see. The consensus was that the list contained more actual information, but it didn't capture the spirit of the communication process at the Parish.

The DCE felt the need to explain the reasons behind certain "media" that were observed, such as locked doors. There seemed to be no such need for the tape.

4:00 - 4:30 Summary

RP summarized his intentions for the workshop and what he observed during the day. There had been a good deal of exposure to the equipment and a good beginning was made on getting at the theoretical questions inherent in the introduction of this new medium in a parish. There had not been time to get into specific uses at this Parish.

The DCE made two comments following this. First she suggested a follow-up workshop which would get at some practical proposals for parish use. This suggestion was enthusiastically received. Secondly, she proposed the formation of a VT committee which would work toward a systematic utilization of the medium, set policy, and support groups and individuals who want to use the medium. Such a committee would require staff initiative; and thus, although participants were in accord, there was not a great deal of response. On discussing this suggestion with her after the workshop, RP said that this could be a very significant step toward realistic involvement with electronic media in the Parish. The agenda for such a committee would not be specified in advance and its structure would have to be tailored to its task.

RP concluded with a few comments about Cheswick, and asked that those who were so inclined write up their reactions, criticisms, etc. Most of the participants left happily and said they were looking forward to the next workshop.

Ralph Pitman, Jr.
Project Supervisor
Cheswick Center
Communications Studies I

CHESWICK CENTER COMMUNICATIONS STUDIES

QUESTIONNAIRE FOLLOWING VIDEO-TAPE WORKSHOP - DECEMBER 11, 1971

1. How did the Workshop compare with your initial expectations?
2. What was the most valuable session or exercise?
3. What was the least valuable?
4. What was the most important learning?
5. How would you have changed the Workshop?

6. Do you feel that the workshop was technically oriented or humanly oriented?
7. If 1 is weak and 5 is strong, rate the following areas which were involved in the Workshop:
- _____ learning how to operate the equipment
 - _____ becoming sensitive to the Parish environment
 - _____ learning about the process of communication
 - _____ planning for personal or group use of VTR
 - _____ staff ego-tripping
8. Would you be interested in participating in another Workshop?
9. What areas should be covered in another Workshop?
10. General Comments:

Signed _____

Summary of Questionnaire Following
Workshop, December 11, 1971

Questionnaires were received from six participants.

Most of the participants did not know exactly what to expect from the workshop; however, three were very favorably impressed in terms of the "quality, enthusiasm, and value of the workshop", and one had hoped for more physical contact with and usage of the VTR.

The most valuable session or exercise was, to five of the participants, composing a tape conveying an emotional message, and the group experience of doing this, especially with people of various ages. To one person, the discussion sessions after the morning and afternoon exercises, offering constructive group and professional criticism, were the most valuable part of the workshop.

The least valuable time was, to one participant, only the time between the scheduled time to begin the workshop and the time it actually began; to others, the instructions on how to use the equipment was not important.

The most important learning was: in working with people of differing ages and viewpoints, the understanding of how reporting of an event can be distorted by communications media, in operating the equipment, and in finding out how much VTR can be used for, especially at the Parish.

There were various suggestions on changing the workshop, such as:

- 1) extending the workshop to two days of the same thing, with smaller groups having more practical experience with the VTR.
- 2) handing out a mimeo sheet of instructions to each participant.
- 3) having a more detailed first exercise and saving time for experimenting in the afternoon.
- 4) discussing how commercial TV uses it; learning how VTR works inside.
- 5) changing nothing!

All of the participants felt that the workshop was very much humanly oriented.

The following areas were rated from one to five:

learning how to operate the equipment 1-2-2-3-5-5
becoming sensitive to the Parish environment 1-2-4-4-5
learning about the process of communication 3-4-4-5-5-5
planning for personal or group use of VTR 1-3-3-3-4-5
staff ego-tripping "ambiguous wording", "?", 1-1-1-5

The participants were very enthusiastic about another workshop.

Suggestions for areas to be covered in another workshop were:

- 1) discussing how to use the medium effectively and imaginatively for specific purposes
- 2) discussion of composition and artistic aspects of VTR; more analysis of why some tapes are more captivating than others
- 3) discussing possible uses in Christian education
- 4) more discussion of technical aspects; more practical usage of VTR
- 5) groups should be a little larger - 15 to 20 for maximum psychological effectiveness; an attempt should be made to prevent the younger participants from taking a back seat in the discussion.

General comments:

"One of the most interesting days I have ever experienced!"

"An exciting experience which has raised all sorts of questions and possibilities in my mind."

"Too much discussion and not enough filming."

Two staff members answered the questionnaire.

The two staff members also did not know what to expect from the workshop. However, one was pleased to see how well the outline was adapted to the situation and how much was accomplished in the time given; the other had fears of a large group in which people would lose the chance to get near the equipment, which did not turn out to be.

When asked what was accomplished, one staff member answered "some 'de-mythologizing' of video equipment at a basic level" and the beginning of looking upon VTR as a communicator. The other answered, "a good 'sowing of the seed' of the use of and interest in VTR" and "a first step in building a committee to discuss possible uses of VTR for communication."

Ratings from one to five:

learning to operate the equipment 1-4
becoming sensitive to the Parish environment 2-2
learning about the process of communication 4-2
planning for personal or group use of VTR 3-3
staff ego-tripping ?-2

A suggestion for an area to be included in the above was "offering the experience of people in differing age groups to work on a common brief project".

When asked if the number of participants was adequate:

"With one tape deck it was just as well we didn't have more people. I think we went faster and further with fewer."

"Yes, with the amount of time and equipment allotted. However, based on the size of the parish, the number of people who will be exposed to VTR and the number of professional leaders in the parish, I felt it was a small and not too powerful group."

The most effective session or activity was, to both staff members, "the last gathering of media of the parish. It began to go beyond simple acquisition of mechanical knowledge to understanding of communication."

They both agreed that the least effective was the tape on how to operate the equipment.

Suggestions for changes in the workshop structure:

cutting the outline in half, allowing more time for working with the VTR.
some sort of opening activity - an "ice-breaker", perhaps an I.P. game.
utilization of some sort of participatory learning, rather than the passive instruction of a training film.

Both staff members assessed themselves as "helpful" as outside resources.

One staff member suggested, as a next step with the workshop participants, a two-weekend or a "rather full one-weekend" workshop, with "more technical expertise gained by actual work (there being no substitute for experience) and a building of awareness of communications media". The other staff member suggested another workshop, "taking the next step that we didn't get to, that is, isolating one particular communications problem at the parish and trying to build a program or model to seek its solution." Also, having another workshop for those who have no experience with or knowledge of the equipment, and setting up a committee on VTR to carve out future uses of the media.

Both expressed interest in working with Cheswick on similar projects, one definitely, the other if she had the time outside working with VTR at the Parish.

General comments:

"I was glad to see that so many stayed through the conference. Generally my impression was very positive."

APPENDIX C

EQUIPMENT

SECTION 1.

HARDWARE

Video-tape-recording is a communication system which utilizes magnetic tape to store visual and audio information. The picture and sound are available for playback through a specially designed monitor, or a standard television set which will receive the frequency at which the information travels. Video-tape, or VTR, is in use at the professional level in commercial broadcasting, in industry, in education, in human service organizations, and in recent years there has been a great effort to make VTR a medium for the home.

Video-tape comes in different formats or widths, ranging from 1/4" to 2". The wider the format the better the picture will be, and the more sophisticated and expensive the equipment will be. Generally, 2" is the highest quality and is the format for most commercial television. 1" tape is the medium for most industrial and educational production uses. The equipment available in 1" can produce professional results but the picture suffers in broadcast over long distances. When 1" is to be broadcast over short distances, or transmitted over a closed circuit the results are excellent. 3/4" is becoming the format for video-cassettes, a naissant field which may one day offer TV programs over the counter just as we now buy records. 1/2" is the format which has brought VTR to the level where individuals and organizations with limited budgets could seriously consider using the medium. 1/2" equipment is often light, sometimes completely portable, and complete production and playback systems are available for less than \$2,000. The main problem with this format is that the programs are not of sufficient quality to broadcast, although much effort is going into solving this problem. There are some technical shortcomings with this format but in general, they do not keep this medium from doing an excellent job. The secret is to understand what each format can and can't do, and then to use the format that meets your needs. Finally, there is the 1/4" format; this is a very inexpensive format which is best suited to home uses.

The Cheswick Center is using 1/2" equipment. This is the format which seems most realistic for parish use. The cost is reasonable, and the equipment is almost as easy to operate as an audio tape recorder. Basically we use Sony or Panasonic black and white VTR. Our tape uses are not production oriented, but process oriented. If we were trying to produce a video-tape program of high technical quality, we might consider another format. However, we have been working with organizations using tape as a communications tool. Technical quality is not a goal in itself, in some cases it is only a means to an end, in others it is irrelevant. For example, if tape is being used by an eight year old to tell a story about his home, the program is not to be judged by technical standards. The child is not producing a television program, he is using a tool to express himself. In this way 1/2" VTR

becomes something far more valuable than amateur television, or home movies. It becomes a tool in the hands of teachers, students, clergy, adults, children, etc. And what is most important, the standards for 1/2" VTR are set by the individual or group using it.

APPENDIX C

SECTION 2.

SOFTWARE

The following suggestions are merely indications of how other groups have used tape in situations similar to yours. This is in no way intended to be an index of all possible VTR uses, nor is it a series of guidelines for any parish. Every individual or group that uses video-tape should go through the process of identifying goals, deciding if tape is the medium to do the job, and designing a workable program. To gain maximum benefit from this new medium we must all establish our own relationship with it, and use it to do what we want it to do.

1. Self-Image

Video-tape can be used to give individuals an idea of how they look from the outside. How does one's self-image compare with the image one projects to the world. This can be done individually, in privacy, where the machine is in a room where individuals go one at a time and talk to the camera and playback. The individuals might then come into a group to share learnings.

Another similar use is for an individual to choose a public role such as a salesperson, and then play that role before one person or the group. The topic of the discussion to follow centers around how we meet the public.

2. Lectures and Speakers

Video-tape makes time and geography much less of a problem when speakers are used. Speakers who address the group can be recorded and played back for members who could not make the meeting. The tape could be played to other groups in the parish or groups in the community who might be able to benefit. In addition, the group could benefit from speakers who cannot come to the parish themselves, by taking the equipment to the speaker wherever he may be.

3. Visual History

As meetings, speakers, and discussions are recorded there would develop a body of tape which would record the group's history. This record can be used at any time in planning, evaluation, nostalgia, etc. The record is also a way of telling prospective members what the group is all about. Other groups in the parish might be interested in what one group is doing. Other organizations and parishes would probably be very grateful for an opportunity to see what other similar groups are doing. Don't keep you light under a bushel and all that . . .

4. Creative Communication of Spiritual Principles

Video-tape in a workshop setting is a way for participants who are into their own subjective experiences to get a broader perspective, a feeling of group awareness, community, through seeing

and hearing what others are doing.

Tape can be approached as an art form, a medium for self expression, a field for free experimentation. What happens for example when light shifts on a person's face when they are speaking? Does it affect the content?

5. Video-Spots

The goal of communications is to say what you want to say and have somebody hear it as you intend it to be heard. There is no better exercise in this than to try to make a point in 30 seconds, the time of an average TV commercial. Companies are willing to spend thousands of dollars for less than a minute of time. The communication had better be good.

On video-tape we can go through the often difficult process of "editing" our ideas until only the essential elements are there; and then selecting a format for presenting those ideas which will get them across to the selected audience.

6. Words from the Tower

Tape can be used to bring the knowledge which is in divinity schools and universities to where real people live. Through interviews or lectures, prominent scholars, theologians, artists, doctors, etc. could be brought into the life of the parish.

7. Role-playing

On a given topic role-playing could be used and then tapes of the play could be examined by the group from the point of view of tone of voice, facial expression, body language, etc.

8. Infolded Discussions

Instead of broad discussions about topical issues, discussions could be broken into taped segments which are regularly played back for discussion and checking where the discussion has gone to that point.

9. Interview and Research for Presentations

Through interviews and location shooting, an upcoming topic could be studied and a real life presentation would be part of the meeting. This is, also, a way of building support for upcoming events, and raising the understanding level before a topic is discussed. Experience is the best teacher . . .

10. Intergroup-Intergap

Tape can be used to cross gaps which individuals fear to cross or are unable to cross. Parents who are having problems talking with young people often find that tape provides just enough detachment to allow some honesty to come through. Tape does not replace face to face discussions but it can be very effective in preparing the

way for this.

The ideas are as varied as there are thoughts in the group. Not every use needs to be revolutionary, and not every use needs to be justified. Video-tape won't replace human sensitivity, and it won't bring the Messiah. It might simply help us know ourselves a little better, and help us to do what we are trying to do a little better. If it does this, in my opinion, it has earned its keep.

APPENDIX C

SECTION 3.

COSTS

When you're thinking about a new car the car dealer is one of the last people you talk to. Before you walk into the showroom you need to know a lot of non-technical things about performance, durability, comfort. You need to know how it handles in different traffic and weather conditions. In other words, you need to know about the car in use. So like they say you "ask the man who owns one". This is the case twice over when the thing being considered involves a new technology.

In our age of rapid technological growth, technology is often seen as the balm for the world's ills, and a new development comes as a new god. The image of a technological pantheon where scientists and powerful executives live amidst the whirring and blinking lights of endless banks of computers, is prevalent in our society, and it serves to separate us from the real value of the tools which technology has fashioned. The image keeps the average man at arm's length from new developments and he can only respond to what the experts tell him he needs. The result is often a mismatch between technology and the individual. Technology cannot do its job, and the individual feels dehumanized. This situation would be like our new car buyer telling an expert that his need was transportation. The expert comes back with the design for an airplane. When the car buyer says that this isn't really what he has in mind, the expert shakes his head and says that the man isn't really ready to travel.

Video-tape is a full-fledged new technology. Its availability at moderate cost for home and small organizational use is a development which has occurred within the last five years. With this new technology comes all the excess baggage, grand claims, and promises of a bright tomorrow that accompany any such development. By now the pattern should be familiar to us, but in many organizations people are reduced to infants in the face of the claims made for the new product. In such a state it is very difficult to figure the true costs of bringing video-tape into an organization.

It is essential to know the costs, however, and a stance must be assumed which permits open discussion between the technological experts and the laymen who need their products. Assuming this stance begins when an individual or an organization identifies its own nature. As simple as this may sound, it is often the most difficult part of the whole process. The technological expert can probably tell you in great detail what his widget is designed for, but the comeback is to be able to articulate what you or your parish is designed for. This is not merely identifying what goes on, but rather why you do what you do. Once there is some kind of consensus within yourself, or within your group about the whys of things, then you are well on the way toward being the kind of expert who can use the information that the technological experts have to offer. You and the expert can begin to talk about the hows of things, and this is what the technologist does best.

When introduced as part of a total system, designed to give concrete expression to the basic values and beliefs of a parish, video-tape becomes a very helpful, and economical tool. When introduced as another audio-visual aid, it is too expensive and becomes another goody for the gadgeteer. It is the costs incurred in the systematic introduction of VTR into a parish that must be considered. The monetary investment may turn out to be the least expensive factor.

VTR costs time. It is a medium of review, and reviewing takes time. If, for example, a youth conference was taped to allow staff to evaluate their style of presentation, time would need to be set aside for the review. Attention would have to be given to the design of the review, and then there may be follow up sessions to work on some of the problems which the tape revealed.

VTR costs energy. A new technology requires re-evaluating the way things have been done before it was available. For example, the new medium indicates a careful review of the church school programs. Is this program making full use of available media, or is it still back in the dark ages? VTR equipment needs to be set up and taken down, and carried around. It requires sensitivity to the light and sound levels in the environment. In the introductory stages VTR requires an openness to new ways of doing things, and a readiness to accept the implications which may follow.

VTR costs emotion. Any instrument which helps one to see things more clearly is a mixed blessing. Not all the things that one can see are pleasant to look at. Not all that one can see should be seen. VTR raises ethical questions about privacy, and dignity which are often answered by trial and error. Until the medium is settled into the parish there are often problems of possession, and responsibility. Who pays for new tape, or who pays for repairs? Can anybody use the equipment, or is it the tool of the staff alone? These questions and a thousand others can come up and they should be answered with care. If the technology is perceived by the parish as alien it will be resented and tides of suspicion will begin to rise. On the other hand, if the medium is perceived as a serious effort to improve communications in the parish, exciting and creative ideas begin to come in from all corners of the parish. When the emotional costs are understood the new medium can represent a commitment to understanding in the parish which can have an effect from the vestry on back to the last pew.

Assessing the costs of video-tape in a parish involves three steps: identifying what the parish is designed for, talking with someone who knows about the technology of VTR and choosing the right hardware, and anticipating and planning for the non-monetary costs which will be incurred as long as the medium is being used. These three steps give you the information you need to know to make a rational decision about VTR. They are more complicated than going into a flashy TV and radio store and having the salesman tell you what your needs are, and all the wonderful things tape has done for other people; but they are necessary if the new technology is to serve the people using it. A communications medium is only a vehicle, and it is only valuable if there are people at both ends who have some understanding of why they are there, some desire to stay there, and some commitment to growth.

APPENDIX C

SECTION 4.

EQUIPMENT USED IN THE STUDY

	Approximate Cost
1 Sony portable 1/2" video-tape camera and deck	\$1495.00
1 Sony 11" monitor	230.00
1 Sony 3 hour battery pack	120.00
1 Sony AC adapter	65.00
1 Sony radio frequency (RF) adapter	49.00
1 Sony carrying case	65.00
1 tripod	75.00
	\$2109.00

In addition approximately 15 1/2 hour reels of Sony video-tape @ \$14.50 were used.

For play-back a standard 23" television was borrowed and equipped with radio frequency adapter.

APPENDIX C

SECTION 5.

TECHNICAL OBSERVATIONS

1. The system used in the study has editing restrictions. Editing must be accomplished by selective shooting or by manually cutting the tape. Any similar system would be greatly improved with the addition of a deck which handles one hour reels, and has editing capabilities.
2. The portable deck only plays 1/2 hour reels. This necessitates short programs and frequent reel changing during shooting. The advantage is portability.
3. Although the portable deck and camera can be carried and operated by one person it is really too heavy for any long term shooting. A tripod becomes essential for steady shots, and a two person shooting team is recommended.
4. The microphone which is built into the camera is quite sensitive and will pick up a lot of background noise when shooting, and distort the audio and visual recording when levels are excessive. There is no level indicator on the Sony portable deck, so distortion can be a problem. Sound is an extremely important aspect of the 1/2" VTR experience, so additional microphones and a mixer are recommended for control.
5. The cables provided with the Sony system are not long enough to allow much independence among the various components. To attain mobility, extra cables are essential.
6. The camera comes equipped with an excellent f2 zoom lens. Its limitations are those of the technology. The vidicon tube which receives the image is delicate and can be damaged from shock and extreme light. The tube also records a "ghost" when panning across contrast areas. The camera is quite sensitive to light and records adequately in indoor light. However, the saying that you can never have too much light for television applies here. A couple of flood lights for indoor use are helpful.
7. Video-tape recording and play-back heads require great care and frequent cleaning. This presents a maintenance problem when many different people use the equipment.
8. The exterior of the portable equipment is fairly durable plastic, but the switches tend to be brittle as are the hinges, and clasps. Apparently, the workmanship goes on the inside.
9. Service can be difficult to find in areas that are not near major cities. Since there needs to be regular cleaning and servicing for good results the service centers should be identified before any equipment is purchased.
10. For presentation to a large group even a wide screen TV is inadequate. Several TV's can be joined and the large group

broken up with around a dozen people at each set. Ideally VTR is a small group experience.

11. VTR is not amateur TV. It is an information processing tool which will disappoint people who try to make it imitate commercial TV. Broadcast TV operates with a different technology which cannot do the process job that small format VTR can do.
12. VTR is often perceived as home movies. Again, disappointment is likely to result because of the design of the technology.
13. VTR in a situation creates dynamics which were not there before and should be taken into account by group leaders. In a highly sensitive situation VTR can be harmful, and should be used with an understanding of the equipment and an understanding of the reasons for using the medium. It can be a dangerous toy when serious emotions are at stake.
14. There are many other technical observations which grew out of specific uses of the medium. The best way to assess the technical limitations of the medium is to define how you propose to use it and then conduct a series of tests with rented or borrowed equipment. The technical problems are often closely related to the expectations of the user.

APPENDIX D

SELECTIONS FROM THE THESIS OF DR. ARTHUR O. VAN ECK GENERAL PROGRAM COUNCIL REFORMED CHURCH IN AMERICA

Dr. Van Eck has generously granted the Cheswick Center permission to publish selections from his thesis on three uses of video-tape in religious institutions. The thesis is very thorough and highly informative. It is strongly recommended to anyone who seeks an in depth treatment of the strengths and weaknesses of this medium. The thesis is also filled with resource material which will be very helpful to researchers and those actually using VTR.

The selections quoted from Dr. Van Eck's thesis are:

SECTION 1. Forty-nine Functions Claimed for the VTR System

SECTION 2. Sixteen Cautions Cited for VTR Systems

SECTION 3. Bibliography

APPENDIX D

SECTION 1.

Forty-nine Functions Claimed for the VTR System

Claims Related to Physical and Economic Characteristics of the VTR System

1. Inexpensive monitor. The display or viewing function of the system is relatively inexpensive, ranging in cost from \$100 to \$200.
2. Mobility. A portable video-tape system can be transported to any site which has access to electrical power.
3. Ease of maintenance of monitor. The viewing monitor normally requires only occasional maintenance.

Claims Related to Electronic and Mechanical Characteristics of the VTR System

4. Editing potential. Video-tape can be edited electronically or mechanically.
5. Repetitive replay potential. A video-tape can be replayed as often as is necessary to meet educational needs.
6. Information update potential. As new information becomes available it can be incorporated into an existing tape.
7. Combining mediums. Varied mediums, such as films, records, filmstrips, spoken presentations, and photographs can be combined into a single format through the use of video-tape.
8. Stores information. At the heart of the technology of VTR is the ability to store information until such information is needed.
9. Viewable without darkening the room. The monitor can be viewed in rooms which have a normal light level. There is usually no necessity for blacking out the room.
10. Reusable tape. Video-tape can be erased and reused.
11. Magnification potential. With a video-tape system it is possible to magnify details, thus giving the viewer a more precise view.
12. Live quality. In contrast to the 16mm kinescopes which often have a murky, ghostlike quality, video-tape as played through a monitor has more of a "you are there" quality.
13. Ease of use of monitor. The monitor, the display function of the system, can be operated without technical assistance.
14. Instant replay. Since processing is not required of video-tape, it can be replayed as soon after taping as the rewind mode will permit.
15. Ease of tape duplication. Video-tape can be re-duplicated quickly and without processing.
16. Previewing potential. Instructional materials can be previewed before using in an educational context.

Claims for the VTR System Related to the Educational Process

17. Visualizes the concrete. This medium can simulate reality at a level closer to concrete experiences than abstract symbolizations.

18. Can relieve broadcasting tensions. A person being video-taped may be less anxious than if he is on live television.

19. Provides information. Information can be effectively mediated through video-tape.

20. Provides uniform instruction. Organized instructional materials are presented uniformly each time the video-tape is replayed.

21. Motivates. Instructional materials presented through video-tape can motivate.

22. Increases retention. Retention of information may be increased through the use of video-tape.

23. Provides continuity of instruction. Scheduling of instructional video-tapes may provide continuity of instruction.

24. Transports event to individual. Events outside the educational classroom can be brought into the classroom via video-tape.

25. Induces learning. Learning can take place through video-tape viewing.

26. Induces change. Video-tape programs can induce change, particularly when related to an agency equipped to effect change.

27. Serves educational needs of adults. Video-taped programs from varied sources can provide instructional materials for adults.

28. Quality of involvement. Video-taped programs have occasionally involved the viewer so that he attempts to communicate with the person on the monitor.

29. Self-appraisal potential. A person who has been video-taped can view the replay and appraise his own behavior.

30. Viewer tends to objectify himself. The video-tape system tends to enable a viewer to objectify his own behavior when the person sees that behavior on a screen.

31. Induces critical viewing. In some instances persons viewing teaching behaviors have become more analytical through the process.

32. Induces awareness. Teachers who are video-taped tend to become more aware of their environment and of the process.

33. Provides visual plus audio feedback. Visual and audio feedback, by the nature of the medium, are provided to the person who is appraising behaviors which have been video-taped.

34. Enables interaction study. Not only can an educator appraise teaching behavior, but he can also study the interactions which take place in the educational setting.

35. Enables active viewing by student teachers. The teacher who is appraising his behavior tends to enter actively into the viewing.

36. Changes roles. The varied roles in the learning process are being challenged by the video-tape recorder.

37. Substitutes for classroom observation. Supervision of teachers can be carried on by supervisors who no longer visit classrooms but who view video-tapes of the teaching behavior.

38. Mediates descriptive teaching models. Demonstration lessons can be taped for later viewing by student teachers.

39. Enables simulation. Problems or situations can be video-taped. Student teachers then react to and discuss the situation.

40. Provides instruction in teaching skills. Specific and isolated teaching skills can be encoded on a video-tape.

Claims for the VTR System Related to the Educational Structure

41. Substitutes for a 16mm projector. In some instances the presentation of instructional materials by video-tape can substitute for the use of a 16mm projector.

42. Flexibility. Video-taped materials can be used when the educator needs them.

43. Extends teacher's usefulness. Instructional video-tapes should be perceived as an extender of the teacher's usefulness rather than as a device which replaces or limits the teacher.

44. Provides substitute instruction. In an emergency a video-taped program may become substitute instruction.

45. Mediates instructors who are unavailable to classroom. In some instances a guest instructor who would not be available to a classroom can be brought into the classroom through video-tape.

46. Enables instructor to pre-record. A regular instructor who finds it necessary to be absent from a class can record his instruction for later replay in the class.

47. Induces video-tape libraries. Since video-tapes can be stored, edited, and updated, video-tape libraries are evolving.

48. Individualized instruction capabilities. Instructional video-tapes can be made available to serve the slow learner, the gifted, or any persons having individualized needs.

49. Provides variety. Video-tapes used for instruction can provide alternatives in the educational setting.

While this list of claims is not exhaustive, it does suggest a broad spectrum of potential assets for VTR. However, a video-tape system does not present a utopia. The literature suggests numerous cautions as well. Appendix E lists bibliographic references for readers desiring source information regarding these cautions.

APPENDIX D

SECTION 2.

Sixteen Cautions Cited for VTR Systems

Cautions Related to Physical and Economic Characteristics of VTR Systems

1. Oversell by industry. Salesmen tend to press a customer to purchase equipment before the educator has developed a design for the application of the equipment in educational contexts.

2. Cost. The least expensive video-tape system costs one thousand dollars plus. This cost cannot be classified as a minor purchase. Other costs such as operating costs and time required for operation can be considerable.

Cautions Related to Electronic and Mechanical Characteristics of VTR Systems

3. Tapes become dated. As with any instructional materials, video-tapes become dated.

4. One-way communication. The viewer and the televised teacher are unable to interact with each other.

5. Rigidly linear. Instructional material is presented sequentially. Not only is it inconvenient for the viewer to review or skip ahead, but also the organization of the materials cannot be changed without editing or revising.

Cautions for the VTR System Related to the Process of Education

6. Produces anxiety. A person who is inexperienced at appearing before the television camera tends to be anxious about the experience.

7. Produces resentment. In some instances persons are so overwhelmed by this new medium that they tend to become resentful of the medium.

8. Potential loss of face-to-face communication. An over-emphasis on the use of video-tape could reduce interpersonal relationships.

9. Difficult to induce affective behavior. Cognitive behavior seems to be affected more readily through instructional VTR than does affective behavior.

10. Overly verbal. Video-taped materials tend to be visualized lectures. The visual potential is not yet being exploited educationally.

11. Amateurism. Many video-taped programs evidence a lack of skill and experience on the part of the producer and performer.

12. Consideration of attention span. Viewers tend to lose interest in the program before the program has reached its climax.

Cautions for the VTR System Related to the Structure of Education

13. Software lag. While VTR equipment is available to church

education, the software or program material lags quite far behind.

14. Copyright problems. An educator using a VTR system must be aware that copyright issues as well as invasion of privacy issues are involved.

15. Use of medium as a toy. A VTR system can become a novelty or gimmick which actually detracts from education.

16. Resistance to innovation. Change is often resisted and the use of a VTR system implies significant change.

APPENDIX D

SECTION 3.

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APPENDIX E

SOURCES

PEOPLE AND ORGANIZATIONS

The following people and organizations are but a few of the many who are doing creative things in mass media and communications. They are not selected as necessarily representative of the field, but rather because they provided directed resources for the study. For a comprehensive list of people and organizations in the field consult any one of the resource books in the bibliography.

1. The National Council of the Episcopal Church
815 Second Avenue
New York, N.Y. 10027

Mr. John Goodbody and Ms. Sonia Francis

The national communications facilities of the Episcopal Church have shifted their focus from productions to communications support. They are now an excellent resource for ideas, materials, and contacts. They intend to serve as a switchboard and remain in touch with who is doing what.

2. United Church of Christ
Office of Communication
289 Park Avenue South
New York, N.Y. 10010

Rev. Everett C. Parker

The UCC has a wealth of experience in citizen's rights in broadcasting. They have been active for some time in community organizing, lobbying, and publishing of useful information (see bibliography for selected publications).

3. National Council of Churches
Broadcasting and Film Commission
475 Riverside Drive
New York, N.Y. 10027

Ms. Lois M. Anderson

The BFC offers many resources to people interested in using film or becoming active in broadcast media. They offer many educational resources and can be helpful in acquiring films and tapes.

4. Open Channel
49 East 68th Street
New York, N.Y.

Ms. Theadora Sklover

Founded by Ms. Sklover, Open Channel serves to build community resources to make maximum use of Manhattan cable TV facilities. O.C. provides technical and creative help to people and organizations through their talent pool. The success or failure of O.C. will determine many of the precedents for national development of cable TV.

5. The Center for Understanding Media
The New School for Social Research
66 West 12th Street
New York, N.Y.

Mr. Robert Geller

Mr. Geller is part teacher, part film maker, part entrepreneur, and part philosopher. The courses at the New School and the many other projects that he has going are a must for anyone who wants to identify creativity in the field.

6. Rev. William H. Turpie, Jr.
First Baptist Church
85 Main Street
Hingham, Mass. 02043

Rev. Turpie directs the Communications Seminar of the Boston Theological Institute and is active in the area of religious broadcasting. He has many exciting ideas and is a valuable critic for new ventures.

7. The Unity Center of Practical Christianity
143 West 57th Street
New York, N.Y.

Mr. Justin Morely
Mr. Tom Butterworth

The Unity Center is an eclectic, process-oriented organization with a great deal of experience in the use of small format VTR.

8. Mr. Ken Winslow
Equitable Life Building
1285 Avenue of the Americas
New York, N.Y.

Mr. Winslow directs the elaborate audio-visual productions of one of the largest insurance companies in the country. He is extremely knowledgeable about the technology of audio and video-tape, and frequently publishes in trade journals. In addition to being active in the trade, Mr. Winslow is an articulate theorist who has a firm grasp on the conceptual problems involved with communications.

9. Dr. Arthur O. Van Eck
General Program Council
Reformed Church in America
475 Riverside Drive
New York, N.Y.

Dr. Van Eck is secretary for church life and mission. His doctoral thesis was a study of three uses of VTR in religious institutions (see Appendix D for selections from the thesis).

10. National Council of Churches
Department of Church and Culture
475 Riverside Drive - #576
New York, N.Y.

Mr. Roger Ortmayer
Ms. Rena Hansen

Mr. Ortmayer and Ms. Hansen are the tip of the N.C.C. media resources. Their department is becoming increasingly interested in the potential of small format VTR. Ms. Hansen publishes the very interesting newsletter "Unfold".

APPENDIX E

SECTION 2.

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APPENDIX E

SECTION 2.

SELECTED BIBLIOGRAPHY (continued)

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